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ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

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NEC ACERBUS, NEC DICAX, VIDERI DEBET, QUI VERA DICIT. *Juelli Apol.*

ORIGINAL CRITICISM.

Lectures on Eccleſiaſtical Hiſtory. By the late George Campbell, D. D. &c.

(Continued from P. 22)

THE well earned fame of Dr. Campbell drew our attention forcibly to this poſthumous publication, in which we ſoon found ſome things entitled indeed to praiſe, but many more which call loudly for reprehenſion. It is impoſſible to read theſe Lectures, however curſorily, without perceiving that the tendency of the firſt volume is to leſſen the public veneration for *both our national eſtabliſhments* of religion, and to repreſent the independent or congregational ſcheme of church government as that which was inſtituted by Chriſt and his apoſtles. The arguments of the learned Principal in ſupport of this hypotheſis we have already examined, and are willing to believe that we have detected their fallacy, and proved the concluſions deduced from them to be in direct oppoſition to the expreſs teſtimony of St. Paul and St. Luke.

We are now dragged reluctantly into a more diſagreeable taſk, in the performance of which we ſhall be thought to have enliſted ourſelves among the opponents of the Church of Scotland. This taſk indeed we would gladly decline; for no man can be more convinced than we are, that the preſent is not the æra when it is proper to embroil the two churches in controverſy, ſurrounded as they are by thoſe, who are equally the enemies of the one and of the other, and diſtracted as they both are by the turbulent fanaticiſm of their wayward children.

No choice, however, is on the preſent occaſion left to us. Having pleaded the cauſe of both againſt our author's claims in favour of the Independents, we ſhould be deemed traitors to the Church of England, of which we have uniformly profeſſed ourſelves zealous members, were we not to repel from her epiſcopacy the moſt virulent attack that we have ever ſeen, and ſuch as we never expected to ſee from the pen of an author ſo enlightened as Dr. Campbell, or indeed from the pen of any man holding the principles which he is here made to avow. Were it true, that all eccleſiaſtical authority originates from the people, and that the diſtinction between clergy and laity was at firſt nothing more than ſuch a diſtinction as each congregation found neceſſary for preſerving order and decency in the aſſemblies for public worſhip; the queſtion—"Whether the miniſters of the apoſtolical church were of *one order*, as maintained by the Preſbyterians, or of *three orders*, as maintained by the Epiſcopalians," would be ſo truly frivolous as to be unworthy of regard. This queſtion, however, our author labours with his uſual art, and with as much earneſtneſs, as if it were indeed of conſequence, whether the Epiſcopalian or the Preſbyterian church approaches neareſt to that model, from which, according to him, they have both widely deviated. From the manner in which he enters upon this diſquiſition, he ſeems indeed to be under ſome apprehenſion, that by intelligent Independents he may be thought uſeleſsly employed.

"It will be owned (he ſays) by thoſe who, on this ſubject, are capable of examining with coolneſs, and pronouncing with impartiality, that we have not that ſort of information in holy writ, from which we can with certainty form a judgment concerning the *intire* model of the apoſtolic church. What we can learn thence on this ſubject, we muſt collect from ſcattered hints given, as it were, incidentally, when nothing ſeemed leſs the intention of the writers, than to convey to us a particular account of the plan of the ſociety they had formed. It is a juſt obſervation of a writer of the laſt century, and deſerves the attention of diſputants on both ſides:—Videmus apoſtolos in ſcriptis ſuis magis ſollicitos fuiſſe de miniſtrorum *virtutibus* quam *gradibus*, et pluribus inculcaſſe et deſcripſiſſe eorum mores, quales illo ſtatu digni eſſent et loco, quam quidem de forma regiminis diſceptaſſe." (Hoornbeck de epiſcopatu.)

He then gives a long quotation from Dodwell's *Paræneſis ad Exteros*, in which that author acknowledges that no *clear* account is given, in the ſcriptures of the New Teſtament, of any particular form of government to be for ever inviolate through the univerſal church; and from theſe conceſſions he proceeds to ſay—

"What can we conclude, but that nothing was farther from the view of the inſpired Writers, than to preſcribe any rule to us on the ſubject, or to give us any information which could lead us to imagine, that a particular form of polity was neceſſary, or even more acceptable to God than another?"

This mode of reaſoning from the ſuppoſed ſilence of the New Teſtament is not peculiar to Dr. Campbell. It has been adopted by every

every Latitudinarian of every age ſince the Reformation; and a degree of force has been allowed to it even by the friends of the church, which the ſmalleſt reflection might have ſhewn them that it does not poſſeſs. Were there even leſs to be found than there is, in the Acts of the Apoſtles, and the Epiſtles of St. Paul, reſpecting the form of church government, the only inference which could fairly be drawn from ſuch ſilence, would be very different from that which has been drawn by Dr. Campbell. The Doctor has himſelf taught us *, that he, who would ſearch the ſcriptures to advantage, ought, among other things, "carefully to inquire into the character, the ſituation, and the office of the writer; the time, the place, and the occaſion of his writing; and the people for whoſe immediate uſe he originally intended his work." With reſpect to the character and ſituation of the inſpired writers, it is needleſs to obſerve, that they were by birth Jews, and that they had ſpent the earlier part of their lives in the public profeſſion of the religion of their fathers. Of the people, for whoſe immediate uſe their works were originally intended, a great majority were likewiſe Jews by deſcent, or perſons who had been proſelytes to the Jewiſh religion before they embraced the faith of Chriſt; and the remainder were converted heathens. To people of all theſe deſcriptions a *hierarchy* in the prieſthood had long been familiar; while ſuch of them, as underſtood both diſpenſations, could not but know, that the offer of everlaſting life to mankind by Chriſt, in the New Teſtament, was ſhadowed out in the Old, and that the religion of their fathers was, in fact, Chriſtianity under a veil. Theſe men, therefore—the converted Jews and Jewiſh proſelytes—would naturally infer, from this ſilence, that the ſame *orders* of prieſthood were to be retained under the Goſpel that had been eſtabliſhed under the law, eſpecially when they *ſaw* three orders actually employed in the work of the miniſtry, and heard of certain Chriſtians "periſhing in the gain-ſaying of Corah;" a mode of gain-ſaying which to them muſt have appeared impoſſible, if there was to be no permanent hierarchy in the church of Chriſt. When we reflect how difficult it was to eradicate from the minds of the converted Jews their prejudices in favour of circumciſion, and the other ceremonies of the ritual law, it is impoſſible to ſuppoſe that the ſacred writers would have been *barely ſilent*, had they meant it to be believed that "no form of eccleſiaſtical polity is more acceptable to God than another;" for "line upon line and precept upon precept" would hardly have been ſufficient to reconcile their firſt converts to a notion ſo directly contrary to the ſpirit as well as the letter of the old diſpenſation. Even the converts from heathenism had been ſo long accuſtomed to look up to a *Pontifex Maximus*, that, ſeeing the worſhip and diſcipline of the church conducted by the three orders of *Apoſtles*, *Preſbyters*, and *Deacons*, they could not fail to believe that all thoſe orders were to be permanent, if not expreſsly taught the *contrary* by the inſpired writers. The remark of Hoorn-

* Preliminary Diſſertations, p. 101, &c.

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beck, therefore, though juſt, is nothing to the purpoſe for which it is quoted by Dr. Campbell; for in that age there was no occaſion to be ſolicitous about the *orders* of the miniſters, though in all ages the governors of the church will have great reaſon to be ſolicitous about their *virtues*.

But our author conſiders this pretended ſilence of Scripture (for we ſhall ſhew by and by that it is not real) as ſo deciſive in the cauſe, that he triumphantly ſays; "I know not what anſwer Mr. Dodwell could give to this, except the following: From frequent ſtudy, profound reſearches into antiquity, and critical inveſtigations concerning doubtful idioms, we have made the diſcovery."

Aſſuredly we do not feel ourſelves called upon to vindicate all the ſingularities of Mr. Dodwell; but we cannot, without ſome indignation, behold his memory thus inſulted by a man whoſe knowledge of antiquity and even of the Greek oriental idioms, was as inferior to his, as we believe the learning of Mr. Keith to be inferior to that of Dr. Campbell. Why ſhould the ingenious Lecturer have expreſſed his ignorance of the anſwer which Mr. Dodwell *could* give to this ſtumbling objection, as he thought it, when the anſwer which he had *actually given* was before him? Did he wiſh to lead his youthful audience into the opinion that Mr. Dodwell is the only churchman, who has contended for the apoſtolical inſtitution of epiſcopacy, or was it his intention to perſuade them that all high churchmen are ſuch ſtrangers to the laws of logic, and ſo regardleſs even of common ſenſe in their reaſonings, that they ſcruple not to urge, againſt their own principles, objections which they are aware cannot be anſwered? We truſt that he had no ſuch wiſh, nor any ſuch intention; but it is proper that ſuch of his readers, as may caſt their eyes over our journal, have an opportunity of learning what Mr. Dodwell's doctrine really was on this ſubject.

This very learned man then believed in the divine right of epiſcopacy as it is eſtabliſhed in the churches of England and Ireland. He believed likewiſe, that in every church there was from the beginning a college of Preſbyters among whom ſat a πρωτοκαθεδρος with epiſcopal powers. Theſe powers, however, he ſuppoſed were never fully exerciſed, except in Jeruſalem, till the æra of Trajan, when all the Hebrews were driven from that city. Till then, he ſays, all other churches were ſubject to that of Jeruſalem, which governed them by itinerant miniſters of the apoſtolic or epiſcopal order, while ſhe was governed herſelf by a ſucceſſion of Biſhops, all deſcended of the houſe of David, and related to our Saviour. Theſe ſingular opinions—ſingular at leaſt in the Weſtern churches*—were founded on the ſup-

* The writer of this article once had a converſation with a clergyman of the Greek church, who gave him a ſimilar account of the origin, not indeed of dioceſan juriſdiction, but of the four oriental patriarchates. This man had certainly never read Mr. Dodwell's Parænefis ad Exteros: but he ſeemed to ſay (for the ſpeakers had ſome difficulty in making themſelves underſtood by each other) that during the exiſtence of the Hebrew church of Jeruſalem no biſhop exerciſed his authority but ſo directed by that church.

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poſition, that the conſtitution of the Chriſtian church was formed on the model of the *ſynagogue*, and that the Hebrew Chriſtians were actually in communion with the ſynagogue, till the deſtruction of the temple, and the diſperſion of the Jews. But it is well known that all the ſynagogues, throughout the Roman empire, though each had its ἀρχισυναγωγοι, were ſubordinate to the great ſynagogue at Jeruſalem; whence Mr. Dodwell infers that all the churches throughout the empire, though each had its πρωτοπαθεδρος and council of elders, were likewiſe ſubject to the biſhop and elders of Jeruſalem. The entire ſeparation however of the church from the ſynagogue, and the conſequent abolition of the ſupremacy of the church of Jeruſalem, were gradually revealed, he ſays, to the Apoſtles and Evangeliſts; but, though he finds alluſions to theſe events in different paſſages of the New Teſtament, they could not, he thinks, be explicitly publiſhed, till after the deſtruction of Jeruſalem, for fear of offending the converted Jews. And this, he ſays, is the reaſon that we have no *clear* account, in the ſcriptures of the New Teſtament, of the form of government appointed by the Apoſtles for the univerſal church, after the πρωτοπαθεδρος or biſhop of each dioceſe ſhould become independent on the church of Jeruſalem. This, however, he adds, is of no importance.

Ut enim fuiſſet in *Scriptis* etiam *Canonicis* regiminis *Eccleſiaſtici* in æternum obſervandi mentio *diſertiſſima*, non tamen *certiores* nos feciſſet illa mentio quàm eſſemus de illis, qui illius meminerant, *Libris*. Sed verò ſine illâ mentione, *parem* habemus ſaltem *regiminis* ab *Apoſtolis* in eccleſiâ *univerſâ* relicti certitudinem, fortaſſe etiam *majorem*, quàm habemus *librorum* ab apoſtolis *ſcriptorum*. Nam certè, ſi *rationem* ducem ſequamur, fides *librorum* ab *apoſtolis* editorum teſtimonio nititur *proximi* ab apoſtolis *ſeculi*. Primo enim ne quidem *collectum* canonem eſt ſane veriſimillimum. Itaque *ſecundi ſeculi* teſtimoniis nitatur oportet tum primum collectus et in publicam emiſſus lucem *canon*. Sed verò *ſecundo* ſeculo magis erat exploratum quam formam *regiminis* in eccleſiis a ſe fundatis reliquiſſent *apoſtoli* quam quos ſcripſiſſent *libros*. Libri *teſtes* alii eſſe non poterant quàm qui ibidem fuiſſent ubi etiam *apoſtoli* cùm *libros* elucubrarent. *Regiminis* teſtes multæ eſſe poterant *eccleſiæ* ab apoſtolis *fundatæ*. Librorum teſtes *ſeniores* fuiſſe neceſſe erat qui *traditiones multis* ante apoſtolorum *exceſſum* annis arceſſerent. *Regiminis* teſtimonio ab *ultimis* apoſtolorum temporibus deducendi *minor* ſuffecit *ætas*, quæ adeò *plures* ſuppeditârit *teſtes*, et in *recentiori* memoriâ, *certiores* adeo, *regiminis*, quàm fuerint *librorum*. Et in ipſo quoque loco ſeculoque quo *libri* ſcripti ſunt, longè tamen magis *notorium* erat *regimen* ab *apoſtolis* inſtitutum quàm ſcripti ab iiſdem *libri*.

Reader, this extract is the concluſion of the very paragraph from which Dr. Campbell makes the quotation that furniſhes him with an opportunity of inſulting Mr. Dodwell for ſtating objections to the apoſtolical inſtitution of epiſcopacy, to which no reply *can be made!* It is part of the paragraph from which he infers that the *Iriſh Nonjuror* would have *allowed* that only a few *critics* and *antiquaries* can poſſibly

know what was the original conſtitution of the Catholic church; though it is not in the power of language to declare more explicitly than the Nonjuror has here done, that this fact may be more eaſily aſcertained than the authenticity of the Scriptures, on which reſts the foundation of the Chriſtian faith! Nay, it is part of the paragraph in which the Doctor ſays that Mr. Dodwell *acknowledges* that epiſcopacy was *not* inſtituted either by Chriſt or his apoſtles, or even in their time! We admire his prudence in ſuppreſſing this part of his antagoniſt's reaſoning; for, great as Dr. Campbell was, we ſuſpect that he found it impregnable to argument, and not ſo eaſily made the ſubject of ridicule as the author's opinion reſpecting the ſupremacy of the Church of Jeruſalem.

With that opinion we have no concern. We certainly do not think it ſo ridiculous as it appeared to the learned Principal; but we are under no inducement to attempt ſo much as an apology for it, ſince the Scriptures of the New Teſtament ſeem not to us ſilent on the ſubject of church government.

During the time of our Saviour's ſojourning on earth, he was himſelf the ſupreme governor of his little flock, and had under him two diſtinct orders of miniſters, the twelve and the ſeventy. This was exactly according to the model of the Jewiſh Church; and could not fail to be conſidered by the Apoſtles as the model after which they were to frame the polity of the Church of Chriſt. Accordingly, after they had received from their Divine Maſter a new and much more extenſive commiſſion than that by which they had formerly acted, being "ſent by him as he had been ſent by his Father," and after they "were endued with 'power from on high' to enable them to diſcharge the duties of that commiſſion, we find them not only preaching the Goſpel every where, but alſo "ordaining elders or preſbyters in every church" which they founded. All this is moſt diſtinctly ſtated to us in Scripture, where we likewiſe learn, that beſides the Apoſtles and elders, there was, at leaſt in the churches of Jeruſalem, Philippi, and Epheſus, (and as we may ſafely infer in all other churches) an inferior order of deacons. This laſt order, indeed our author wiſhes to exclude from the clergy by calling Philip, one of the ſeven, "a truſtee for the poor in matters purely ſecular," and by more than inſinuating that they were inveſted with that truſt merely by the election of the people; but his zeal for *the good cauſe* is here in direct contradiction to the teſtimony of St. Luke, from whom we have a full account of the origin of the order of deacons in the ſixth chapter of the Acts of the Apoſtles. To diſtribute the public charity has, indeed, been one part of the deacon's office in all ages of the church; and it was that part of it which gave riſe to the order *at the particular time*, at which it was inſtituted; but that the office included ſomething more is evident from the qualifications required in thoſe who were to be appointed over that buſineſs.

"The twelve calling the multitude of the diſciples unto them, ſaid, look ye out among you ſeven men of good report, full of the Holy Ghoſt and wiſdom

wiſdom, whom WE (not ye) may appoint over this buſineſs; and when the ſeven men ſo qualified were ſet before the Apoſtles, they prayed and *laid their hands on them*;" the very rite obſerved in the ordination of elders.

We muſt therefore conclude with Archbiſhop Potter—an author whom our lecturer might have introduced as well as Dodwell to the acquaintance of his pupils—that the ſeven were διακονοι λογου-miniſters of the word as well as διακονοι τραπεζων-miniſters of tables. This indeed is put beyond the poſſibility of doubt by what follows; for preſently after their ordination, and not before, we find Stephen one of the number publicly preaching the Goſpel, and ſoon afterward Philip, another of them, both preaching and baptizing. And here it may be worthy of "the true Campbellian's"* conſideration, whether impoſition of hands in the ſetting apart of miniſters for preaching the word and diſpenſing the ſacraments, be ſo unimportant a ceremony as his maſter affects to conſider it; ſince we find it thus uſed by the Apoſtles themſelves in the ordination of men *full of the Holy Ghoſt* to the very loweſt office in the Chriſtian miniſtry.

Here then we have in every church founded by the Apoſtles three orders of miniſters—Apoſtles, Preſbyters and Deacons; but we are told by our author and by various other advocates for the ſame cauſe, that the Apoſtles neither had nor could have ſucceſſors, and that, of courſe, the higheſt order became extinct at the death of St. John. Where did they receive this piece of information? Not ſurely from Scripture; for our Saviour, when he gave authority to the eleven to convert and baptize the nations, expreſsly declared that he would be with *them* always even unto the end of the world. As he knew all things, no man, profeſſing to believe the Goſpel, will preſume to ſay that he ſuppoſed the lives of the eleven and the duration of the world of equal extent. We muſt therefore conclude that when he ſaid he would be with *them*, he meant with all who, unto the end of the world, ſhould hold the commiſſion which he now gave them, and which, in our laſt Review (P. 7, &c.) we have proved was given to them *not* as *private Chriſtians*, but as *Apoſtles*. If this be not ſo, then it muſt be granted that water-baptiſm itſelf was meant to have only a temporary duration; for our bleſſed Lord does not ſay, "I will be with the external rite however performed," but "I will be with the apoſtolical authority in the adminiſtration of that rite, always even unto the end of the world." Such being the caſe, it muſt have been the intention of the Divine Head of the church that the higheſt

* "The true Dodwellian" is the title which our author politely beſtows upon every one, who maintains the neceſſity of epiſcopal ordination to the valid adminiſtration of the ſacraments. Archbiſhop Potter, of courſe, with his predeceſſor Archbiſhop Wake, as well as the biſhops Pearſon, Bull, Atterbury, Smalridge, Sherlock, &c. &c. muſt have all been known in the theological ſchool at Aberdeen, if they were known there at all, by the ſtyle and title of "true Dodwellians."

of the three original orders ſhould be continued always even unto the end of the world; and we may apoſtrophize Dr. Campbell, we truſt without offence, in words ſimilar to thoſe, in which he ſo triumphantly apoſtrophizes Mr. Dodwell.

"Where do you find in Scripture a meaning put upon our Lord's promiſe, which the words of that promiſe do not naturally bear? The ſpirit of God has not given us the remoteſt hint, that the office with which, in the adminiſtration of baptiſm, he promiſed to continue always even unto the end of the world, was to expire in leſs than ſeventy years after its firſt inſtitution. When thus perverting the ſenſe of his words in vindication of thoſe ſectaries who are every where *breaking down the carved work of the ſanctuary with axes and hammers*, would it not be wiſe in you to conſider, whether you be not incurring the guilt of thoſe prophets, who *cried peace, when there was no peace*, and of whom *one built up a wall, which others daubed with untempered mortar?* But ſo ſtrange is the inconſiſtency of which human nature is ſuſceptible! No perſon can be more explicit than this man, in condemning the modern authors of diviſion, the founders of new ſects; though the moſt novel ſect which we have heard of in Scotland ſeems to be founded on the very principles which it is the object of theſe lectures to recommend. Arrogant and vain man! what are you, who ſo boldly and avowedly preſume to make your Saviour ſpeak whatever ſuits your purpoſes? Do you venture, a worm of the earth! Can you think yourſelf warranted to exclude from the church that order with which the Son of God declared that he would be always even unto the end of the world, and, following the dictates of your own licentious ſpirit, rend in pieces the ſociety, of which he is the head? Shall we then believe, that Chriſt, like deceitful man, ſpeaketh equivocally, and with mental reſervations? Shall we take his declaration in the extent wherein he hath expreſsly given it; or as you, for your own malignant purpoſe, have new-vamped, and corrected it? Let God be true and every man a liar."

We beg pardon of ſuch of our readers as have not peruſed the work under review, for writing in this manner on a ſerious ſubject, and of an author entitled to no common degree of reſpect for the talents, learning and love of truth diſplayed in the works which were *publiſhed by himſelf*. But if they will caſt their eyes over the 89th, 90th, and 91ſt pages of the firſt volume of this *poſthumous* publication, they will perceive Dr. Campbell reviling in the groſſeſt manner, not only the learned and pious Dodwell, but every true ſon of the church of England; and they will find, that, except in the laſt three ſentences, in which we have adopted his very words, the language of the original is much ſoftened in our parody. It is language, however, of which we do not approve, and which we ſhould not have employed on the preſent occaſion, but to ſhew our readers that it is a kind of weapon which may be wielded in any cauſe, a good as well as a bad. It is, indeed, ſuitable only to the latter, which reſting not on the ſure baſis of truth cannot be defended by fair argument. We therefore throw it away for ever, and, convinced as we are that our's is the cauſe of truth, we ſhall henceforth plead it in "the words of ſoberneſs."

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That the Apoſtles could have no ſucceſſors in their high office Dr. Campbell thinks evident from the words ſpoken by St. Peter at the election of Matthias into the place of the traitor Judas. Thoſe words, which afford to him a demonſtration of the abſurdity as well as arrogance of modern pretenders, are as follows;

"Wherefore of thoſe men who companied with us all the time that the Lord Jeſus went in and out among us, beginning from the baptiſm of John, unto the ſame day that he was taken up from us, muſt one be ordained to be a witneſs of his reſurrection."

How it can be inferred from this ſpeech that the Apoſtles were to have no ſucceſſors we cannot conceive; nor does our author explain. Did he imagine that the eſſence of the apoſtleſhip conſiſted "in having ſeen Jeſus Chriſt in the fleſh after his reſurrection?" This could not be; for we know that our bleſſed Lord was ſeen in the fleſh of above five hundred brethren at once after he roſe from the dead, though there were then *only eleven Apoſtles*. Did he imagine that no man could be appointed to the office of an Apoſtle, who had not "companied with the eleven all the time that the Lord Jeſus went in and out among them, beginning from the baptiſm of John?" If ſo, St. Paul muſt have been excluded from his catalogue of Apoſtles! Indeed it is not eaſy to conceive how Dr. Campbell could, upon either ſuppoſition, have acknowledged the apoſtleſhip of St. Paul; for ſince "fleſh and blood cannot inherit the kingdom of God," St. Paul, though he certainly ſaw Chriſt after his reſurrection, did not ſee him in the *fleſh*, which our author expreſsly affirms to have been abſolutely neceſſary to qualify any man for the office of an Apoſtle. (Vol. 1ſt. p. 144).

No, ſays he, "the ſubſequent admiſſion of Paul and Barnabas to the apoſtleſhip forms no exception from what has been advanced; for they came not as *ſucceſſors to any one*, but were ſpecially called by the Holy Spirit as Apoſtles, particularly to the Gentiles." But what ſignifies it, whether they came as *ſucceſſors to any one* or not, if they came with apoſtolical powers? Did the Doctor imagine or wiſh his youthful audience to imagine, that "High-church" contends for the neceſſity of juſt *twelve biſhops* preſiding over the whole Chriſtian world, and able to trace each his ſucceſſion not from the whole college, but from ſome individual Apoſtle? It is not poſſible that a man of reading could be ignorant, that his opponents, whom he ſo politely terms *High-church*, hold no ſuch abſurd opinions as this; and far be it from us to ſuppoſe that a man of virtue laboured intentionally to impreſs upon the unſuſpecting minds of youth a falſe repreſentation of the principles even of a *Doawellian*. The queſtion in debate, is, whether in every well organized church, there now is and always has been ſome perſon (no matter by what title he be known) preſiding with apoſtolical powers over the preſbyters and deacons as well as the laity of that church. The admiſſion of Paul and Barnabas to the apoſtleſhip ſo far decides this queſtion as it proves, that

that the number of the Apoſtles was not limited to twelve; that the eſſence of the apoſtleſhip did not conſiſt in having ſeen our Lord in the fleſh after he roſe from the dead; that the office was not ſuch as muſt neceſſarily have expired with thoſe who were originally appointed to it; and that the Apoſtles were not, as our author after Chryſoſtom alledges, "entruſted with the world in common," ſince Paul and Barnabas were ſent to the *Gentiles* as diſtinguiſhed from the *Jews*.

But "Paul and Barnabas, ſays the ingenious lecturer, "were ſpecially called by the *Holy Spirit* as Apoſtles." It is difficult to conceive the purpoſe which this obſervation was intended to ſerve; but, as he elſewhere affirms that among the "diſtinguiſhing prerogatives of the Apoſtles which could not deſcend to any after them, one was their receiving their miſſion *immediately from the Lord Jeſus Chriſt*," it is poſſible that he wiſhed his audience to conſider the apoſtleſhip of Paul and Barnabas as differing eſſentially from that of the eleven. Had this been really the caſe, the difference would have tended rather to ſerve the cauſe of his antagoniſt than that for which he ſo earneſtly pleads; but with reſpect to the apoſtleſhip of St. Paul it was *not* the caſe. That eminent ſervant of the Lord aſſures us that he was "an Apoſtle, not of men, neither by man, but by Jeſus Chriſt and God the Father;" ſo that he was not called by the Holy Spirit in any other ſenſe than that in which the eleven might be ſaid to have been called by the ſame ſpirit. But this is not all that we learn from theſe words, which inform us, as clearly as language can expreſs any thing, that when St. Paul wrote his epiſtle to the Galatians, there were in the church Apoſtles, who had been ordained to their office δι' ανθρωπου—by the miniſtry of man. Such, we think, was Barnabas, who, though he had been employed in the work of the miniſtry even before St. Paul himſelf, is never ſtiled an Apoſtle till after hands were laid upon him at Antioch by the immediate direction of the Holy Ghoſt. Such certainly was Epaphroditus, whom St. Paul ſtyles the Apoſtle of the Philippians, and who, according to the Doctor's "man of diſcernment, Hilary the deacon," was conſtituted their apoſtle by St. Paul himſelf,* who therefore commands them to "receive him in the Lord and hold him in reputation." Such likewiſe were thoſe brethren, who are ſtyled (2 Cor. viii. 23.) αποστολοι εκκλησιων, δοξα Χριστου—"Apoſtles of the churches, the glory of Chriſt." And ſuch undoubtedly were Timothy, Titus, Soſthenes and Silvanus, whom St. Paul ſo frequently aſſociates with himſelf as his *partners*, *fellow-helpers*, and *brethren*; and to the two firſt of whom he aſſigns ſuch offices at Epheſus and in Crete, as by the confeſſion of all parties

† Hilary's words are Erat enim eorum Apoſtolus, ab Apoſtolo factus. See his commentary on the whole 2d chapter of the epiſtle to the Philippians. Theodoret upon the place gives, as the reaſon of his being called the *Apoſtle* of the Philippians; την επισκοπικην οικονομιαν επεπιστευθη, εχων επισκοπου χαριν.

evince

evince them to have been of an order ſuperior to Preſbyters. Hence it is that we read of *falſe Apoſtles* (2 Cor. xi. 13.) and of ſome who "ſaid they were Apoſtles, and were not, but were found liars," (Rev. ii. 2.) for as none of thoſe liars could poſſibly pretend to be St. Paul or one of the twelve, all of whom were dead before that period, we muſt of neceſſity infer that they practiſed their impoſition upon their knowledge that there were then in the church many true Apoſtles, though Apoſtles δι' ἀνθρωπου; or by the ordination of man.

It is difficult to ſuppoſe that theſe unqueſtionable facts eſcaped the notice of a man of Dr. Campbell's ſagacity; but he has done nothing to obviate the inference which flows from them, unleſs the following paragraph be deemed ſufficient for that purpoſe.

"The miſſion of the Apoſtles," ſays he, "was of quite a different kind from that of any ordinary paſtor. It was to propagate the Goſpel throughout the world, both among Jews and Pagans, and not to take the charge of a particular flock.—No doubt they may be ſtyled biſhops or overſeers, but in a ſenſe very different from that in which it is applied to the inſpector over the inhabitants of a particular diſtrict. They were univerſal biſhops: the whole church, or rather, the whole earth was their charge, and they were all colleagues one of another. Or to give the ſame ſentiment in the words of Chryſoſtom, 'the Apoſtles were conſtituted of God, rulers, not each over a ſeparate nation or city, but all were entruſted with the world in common.' If ſo, to have limited themſelves to any thing leſs, would have been diſobedience to the expreſs command they had received from their maſter, to go into all nations, and to preach the Goſpel to every creature. If in the latter part of the lives of any of them, they were, through age and infirmities, confined to one place, that place would naturally fall under the immediate inſpection of ſuch. And this, if even ſo much as this, is all that has given riſe to the tradition, (for there is nothing like hiſtorical evidence in the caſe) that any of them were biſhops or paſtors of particular churches."

Indeed! Is there nothing *like* hiſtorical evidence that St. James the *leſs*, or, as he is otherwiſe ſtyled the *Juſt*, was biſhop of Jeruſalem? Then is there nothing like hiſtorical evidence, that Romulus was the founder of Rome, that Numa was the ſecond king of the Romans, or that Junius Brutus and Tarquinius Collatinus were the firſt conſuls who conducted the affairs of the republic after the expulſion of the kings. St. James is expreſsly ſaid by Hegeſippus,* who wrote in the ſecond century, to have been conſtituted biſhop of Jeruſalem by the Apoſtles; St. Ignatius, who ſuffered martyrdom in the year 107, affirms† that St. Stephen was *deacon to St. James*; and Clement of Alexandria, who flouriſhed about the year 192, is quoted by Euſebius‡ as ſaying, that immediately "after the aſſumption of Chriſt, Peter, James, and John, though they had been

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* *Apud Euſeb. Lib. 2. Cap. 23.* † *Epiſt. ad Trall.*
‡ Lib. 2. Cap. 1.

higheſt

higheſt in favour with their Divine Maſter, did not contend for the honour of preſiding over the church of Jeruſalem, but with the reſt of the Apoſtles choſe James the Juſt to be biſhop of that church." In the fourth century we find Jerome, a man of great learning and reſearch, affirming,* that "immediately after the paſſion of our Lord, St. James was conſtituted biſhop of Jeruſalem by the Apoſtles;" and St. Cyril, who was himſelf biſhop of that church in the year 350, and therefore an authentic witneſs of its records, expreſsly ſays † that "St. James was the firſt biſhop of the dioceſe." To theſe we might add the teſtimonies of Auguſtin, Chryſoſtom, Epiphanius, Ambroſe, and even of Joſephus, who though he does not ſpeak of St. James as a biſhop, certainly repreſents him ‡ as a man of note in Jeruſalem. Had Dr. Campbell been called upon to prove even the exiſtence of Romulus, or Numa, or Brutus the elder, we ſuſpect he would have found it no eaſy taſk to produce a chain of hiſtorical evidence commencing as near to the æra of the firſt King of Rome, or even to that of the firſt conſul, as this commences to the æra of St. James.

But this is not all the evidence that we have for the proper epiſcopacy of our Apoſtle. The part, which in the New Teſtament he appears to have acted, cannot be accounted for upon any other ſuppoſition than that he really was what the concurring teſtimony of all antiquity repreſents him, the fixed biſhop of the particular church of Jeruſalem. When Peter was miraculouſly delivered from priſon (Acts xii.) "he ſaid, go ſhew theſe things to *James* and to the brethren." But why to *James* in particular; or why were the brethren with *James* rather than with *John*, who had not *then*, nor for at leaſt *four years afterwards*, left Jeruſalem? § When Paul and his company went up from Ceſarea (Acts xxi.) "the brethren received them gladly; and the day following, they went in unto *James*; and all the *elders* were preſent." What induced them to go in unto James in particular; and how came *all* the elders to be with *James?* In the ſecond chapter of the epiſtle to the Galatians, St. Paul ſays that when Peter came to Antioch he withſtood him to the face, becauſe that before certain came from *James*, he (Peter) did eat with the Gentiles; but when they were come, he withdrew," &c. but when we turn back to the fifteenth chapter of the Acts of the Apoſtles, where we have the hiſtory of this diſſention, we find that the certain brethren who miſled Peter are ſaid to have come down from *Judea*, without any mention of James, whoſe conduct at the council held on this very controverſy ſhews, indeed, that he never ſent them to preach ſuch doctrine as they taught at Antioch. What induced St. Paul to ſay that thoſe, who are repreſented by St. Luke as having

* *De Script. Eccles.*
† *Catech.* 16.
‡ *Antiq. Lib.* 20. *Cap.* 8.
§ See this ſufficiently proved by Dr. Cave in his Life of St. John.

come

come down from Judea, came from *James* rather than from the other Apoſtles and elders, of whom there appears to have been many then reſiding in Jeruſalem?—If St. James was the proper biſhop of Jeruſalem, all theſe facts, which upon any other ſuppoſition muſt appear very ſtrange, were perfectly natural; for to what individual of the church, ſhould St. Peter have ſent ſo early an account of his deliverance from priſon as to the biſhop? To whom was it ſo expedient that St. Paul ſhould give an account of the "things which God had wrought among the Gentiles by his miniſtry," as to the biſhop and preſbyters of the church of the Hebrews? and could any thing be more natural than to ſay that certain brethren, who came to Antioch from the church of Judea, came from the *governor* of that church? This accounts likewiſe for St. James's preſiding in the council of Apoſtles and elders which was held in Jeruſalem (Acts xv.) to determine the controverſy about circumciſing the Gentiles; for that he was preſident of that council (notwithſtanding Dr. Campbell's unſeaſonable ſneer at the ſuppoſition) is incontrovertible, if any credit be due to the teſtimony of antiquity, to the unanimous opinion of critics and commentators (a few members of the modern Church of Rome * only excepted) or, indeed, to the natural and obvious meaning of his words—Διο εγω κρινω, &c.

But if the Apoſtles were biſhops "they were univerſal biſhops, ſays our author: the whole earth was their charge, and they were all colleagues one of another." If by this, he means that the Apoſtles went promiſcuouſly everywhere preaching the word, and governing the infant church as a college, he is unqueſtionably miſtaken. Not to inſiſt upon the reports of antiquity that they *divided* the earth among them, though our author pays ſufficient deference to ſuch reports when they ſeem to ſuit his purpoſe, it will be ſufficient on this occaſion to appeal to St. Paul, whoſe teſtimony, when direct, the greateſt zealot for novel opinions will hardly dare to controvert. Now this Apoſtle aſſures us (Rom. xv. 20.) that "he ſo ſtrove to preach the Goſpel, not where Chriſt was named, leſt he ſhould build upon another man's foundation;" and as he quotes the authority of Iſaiah for his conduct, it is not poſſible to ſuppoſe that the other Apoſtles conducted themſelves differently.

Aye, but, ſays our author, "the miſſion of the Apoſtles was to propagate the Goſpel throughout the world, and not to take the

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* In an able and plauſible pamphlet entitled, *The Divine Economy of Chriſt in his Kingdom or Church*, which was publiſhed about ten years ago, the author, Mr. George Bruning, while he labours hard to maintain the ſupremacy of St. Peter in the council, yet acknowledges that St. James held the next place to him as being Biſhop of Jeruſalem. "A ſpecial reaſon, he ſays, may be aſſigned for the part James tranſacted in particular. Next to Peter his *local* power was manifeſtly more conſequential than of the reſt, or Peter never had given that charge directed ſo ſpecially to *one*:"—"Tell theſe things to *James* and to the brethren."

charge

charge of a particular flock; and if they had limited themſelves to any thing leſs than the world, they would have been diſobedient to the expreſs command they had received from their maſter." This remark is ſo far juſt, that had the Apoſtles, inſtead of propagating the Goſpel throughout the world, contented themſelves with converting each a ſingle diſtrict of which he aſſumed the government as biſhop, they would undoubtedly have been guilty of the crime of rebellion againſt him who commanded them to teach all nations. But what was to prevent them, when preaching the Goſpel from place to place, from retaining in their own hands the ſuperintending care of all thoſe churches in which they had ordained elders and deacons; at leaſt, till they ſhould find perſons duly qualified to ſuperintend, as fixed governors, the conduct of ſuch elders and deacons? Nothing ſurely; for we are told by St. Paul himſelf, that "upon him came daily the care of *all* the churches which he had planted," (2 Cor. xi. 28.) though we know that it was his practice to "ordain Elders in every city" where there was a ſufficient number of converts to form a congregation. That this care extended to ſomething more than mere *anxiety* is evident, *perhaps* from the radical import of the word μεριμνα, but *certainly* from the injunctions which he gave to the Corinthians reſpecting the conduct of the believing huſband to the unbelieving wife, &c. for though thoſe injunctions were the offſpring of his own judgment, and not given by inſpiration, he yet adds, "ſo ordain I (προστασσομαι) in *all churches*." (1 Cor. vii. 17.)

That the other Apoſtles retained the ſame authority over the churches which they planted, there is ſurely no room to doubt; and that they devolved this authority over particular churches, one after another, upon faithful men, as ſoon as they found ſuch men qualified to exerciſe it, is rendered incontrovertible by the directions which St. Paul gave to Timothy and Titus for the good government of the churches of Epheſus and Crete.

That Timothy and Titus were by the Apoſtle veſted with authority over the Preſbyters as well as the people of Epheſus and Crete, and that to them was given the extenſive right of ordaining elders in every city within their juriſdiction, are facts which our author admits, and which indeed no man will deny, who is poſſeſſed of common ſenſe and common honeſty: but, ſays the learned Principal, Timothy and Titus were entruſted with theſe powers not as biſhops or fixed governors, but as *Evangeliſts!*—This was the cant of *Baxter*, *Cartwright*, and the other non-conformiſts of the ſeventeenth century; but we little expected to meet with it from the pen of Dr. Campbell, who has elſewhere completely proved that it could not poſſibly be as *Evangeliſts*, taking that word to denote a diſtinct office in the church, that Timothy and Titus were inſtructed with the ſuperintendence of the Epheſian and Cretan churches.

The word ευαγγελιστης, rendered an *evangeliſt*, is unqueſtionably derived from ευαγγελιζω; but that word, ſays our author*, "relates

* *Preliminary Diſſertations*, &c. p. 293.

to the *firſt* intimation that is given to a perſon or people, that is, when the ſubject may be properly called *news*. Thus, in the Acts, it is frequently uſed for expreſſing the firſt publication of the Goſpel in a city or a village, or amongſt a particular people." If this be eſſential to the radical import of the verb, of which indeed there can be no doubt, then it follows that an *Evangeliſt*, conſidered as a diſtinct character, could only be one, whether Apoſtle, Elder, Deacon, or Layman, who *firſt* carried the glad tidings of the Goſpel to an individual or a people. Hence it is that of the ſeven Deacons none is called an Evangeliſt but Philip, becauſe he alone of the whole number is mentioned as having carried the glad tidings of the Goſpel beyond the limits of Judea, within which thoſe tidings were *firſt told* by Chriſt and his Apoſtles. Hence too it appears, that thoſe, whom St. Paul ſays Chriſt, after his aſcenſion, "gave as *evangeliſts* for the work of the miniſtry," muſt have been men miraculouſly inſpired with the knowledge of the Goſpel, and impelled by the ſame heavenly impulſe to communicate that knowledge to thoſe to whom it was *news*. Accordingly, in theſe very lectures (vol. i. p. 149.) the learned Principal aſſures us, that "εὐαγγελίζειν denotes, properly, to declare the good news, *i. e.* the goſpel to thoſe, who had before known nothing of the matter." But in this ſenſe Timothy and Titus could not be evangeliſts to the *churches* of Epheſus and Crete, becauſe St. Paul had preached the Goſpel in thoſe churches before them, and had even ordained Preſbyters in the church of Epheſus. It may be true that εὐαγγελίζομαι is *ſometimes* uſed in the ſame ſenſe with διδάσκω, though it is certainly not ſo in the only two texts * where Dr. Campbell *thinks* it *may* be ſo underſtood; but the character of evangeliſt in that ſenſe could give no ſuperiority to Timothy over the elders of Epheſus, who were *teachers* as well as he, and enjoined by the Apoſtle, to "feed the church of God, which he had purchaſed with his own blood." (Acts xx. 28.) But was not Timothy expreſſly commanded by St. Paul (2 Tim. iv. 5.) to "do the work of an Evangeliſt" at Epheſus? He certainly was, as well at to fulfil his deaconſhip—τὴν διακονίαν σου πληροφόρησον: but was he therefore nothing more than a deacon? The truth is, that the elders were in duty bound, as well as he, to do the work of Evangeliſts; for in Epheſus and its neighbourhood there were many people, who had not then *heard* the glad tidings of the Goſpel. Even Dr. Campbell himſelf may have often done the work of an Evangeliſt; for it is hardly to be ſuppoſed that in the courſe of fifty years he did not meet with various people, Negroes or others, to whom the tidings of the Goſpel would have been *news*; but from having delivered theſe tidings to ſuch people, he would not ſurely have claimed any epiſcopal juriſdiction over the Preſbytery of Aberdeen; nor would ſuch a claim, though advanced, have been admitted by his brethren.

But if it was not as Evangeliſts that Timothy and Titus governed

* Acts xiv. 15. and Gal. i. 23.

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the churches of Epheſus and Crete, what was the office which they held in thoſe churches? Certainly, the ſame office which Epaphroditus held at Philippi, the office of Apoſtles δι' ἀνθρωπου, or what is now called biſhops. No, ſays our author, Timothy was ordained by the laying on of the hands of the *Preſbytery*, which he could not have been to the office of a *biſhop* in the proper eccleſiaſtical ſenſe of the word; and neither he nor Titus "was made (called) a biſhop till about five hundred years after their death!"

"When once, unhappily, the controverſial ſpirit has gotten poſſeſſion of a man, his object (ſays Dr. Campbell) is no longer truth but victory:—an obſervation which was never more completely verified than on the preſent occaſion. It is impoſſible that a man at all acquainted with the import of the Greek prepoſitions δια and μετα can compare the two accounts of Timothy's ordination, without being convinced that St. Paul was the *ſole* ordainer, unleſs he be abſolutely blinded by *the controverſial ſpirit*. Calvin himſelf, who had more candour, as well as more learning, than many of his followers, had no doubt about it. But extraordinary as it is that a man of our author's learning ſhould repeat this hackneyed cavil, which has been ſo often obviated; it is nothing, when compared with his hardy aſſertion, that Timothy and Titus "were not called biſhops till about five hundred years after their death." His friend Hilary the deacon, in the preface to his Commentary on the firſt Epiſtle of St. Paul to Timothy, after mentioning Timothy's mother and education, &c. ſays, "Hunc ergo jam creatum epiſcopum, inſtruit per epiſtolam quomodo deberet eccleſiam ordinare." The ſame Commentator in the preface to his Commentary on the Epiſtle to Titus, has theſe words—"Titum apoſtolus conſecravit epiſcopum, et ideo commonet eum ut ſit ſolicitus in eccleſiaſtica ordinatione, &c." Did our author believe that ſuch parts of Hilary's writings as appeared to him to countenance the independent ſcheme of church government, were written before the year 354, and thoſe which teach the doctrine of High-church" not till upwards of two hundred years afterwards? Or had the controverſial ſpirit gotten poſſeſſion of him here, and made him conceal thoſe paſſages from his youthful audience, that, whatever ſhould become of *truth*, he might be ſecure of *victory*? But Hilary is not the only author, who, for within the compaſs of 500 years after the death of Timothy and Titus, aſſures us that thoſe men were biſhops, though known in their own times by a different name. Thus, Theodoret (in 1 Tim. cap. 3.) ſays—

"Τους δε νυν καλουμενους επισκοπους Αποστολους ωνομαζον του δε χρονου προιοντος, το μεν της αποστολης ονομα τοις αληθως αποστολοις κατελιπον· την δε της επισκοπης προσηγοριαν τοις παλαι καλουμενοις αποστολοις επιθεσαν· ουτω Φιλιππησιων αποστολος ὁ Επαφροδιτος ην· ουτω Κρητων ὁ Τιτος, και Ασιανων ὁ Τιμοθεος αποστολος." i. e. "Thoſe now called biſhops were anciently called apoſtles; but in proceſs of time the name of apoſtle was left to them who were truly apoſtles" (viz. the twelve and St. Paul) "and the name of Biſhop was reſtrained to thoſe who were antiently called apoſtles. Thus Epaphroditus was the apoſtle of the Philippians, Titus of the Cretans, and Timothy of the Aſiatics."

This

This change of the denomination of the highest order of ecclesiastics from *apostle* to *bishop* was made about the beginning of the second century, soon after the death of St. John; but it was not strictly observed for several centuries by those writers who had occasion to mention the *first* bishops of particular churches. Thus Clemens, bishop of Rome, who was a disciple of the apostles, is by Clemens of Alexandria called * Αποστολος Κλημης, and Ignatius bishop of Antioch, another disciple of the Apostles, is by Chrysostom † styled Αποστολος και επισκοπος. Had Dr. Campbell mentioned this change of title and given the history of it, he might have omitted his remarks upon the identity of the offices of bishop and presbyter in the New Testament; for except Dr. Hammond, whose criticisms however are countenanced by Ireneus, we hardly know any Churchman of name, who does not readily admit that, till after the completion of the canon, the names *bishop* and *presbyter* were indifferently given to the second order of the Christian priesthood, the names αποστολος and αγγελος being then appropriated to the first, and afterwards laid aside from respect to St. Paul and the twelve.

The title of *angels* given to the presidents of the seven churches of Asia‡ seems indeed to stagger our author. He does not think that the word αγγελος, in the singular number, can denote a consistory of elders known in modern language by the denomination of a *presbytery*; but to infer, from this unusual application of a name "in one single, mysterious, and prophetical book," that the Asian churches were under the government of diocesan bishops, would be contrary, he says, to every just rule of interpretation.

"To me," continues he, "an intermediate opinion, which has been adopted by some critics, appears much more probable than either. *My sentiment* therefore is, that, as in their consistories and congregations, it would be necessary, for the sake of order, that one should preside, both in he o ces of religion, and in their consultations for the common good, it is their president or chairman that is here addressed under the name of angel. He was in the presbytery, as the Speaker in the House of Commons, who is not of a superior order to the other members of the House, but is a commoner among commoners, and is only, in consequence of that station, accounted the first among those of his own rank." In a word, the angels of the seven churches were the moderators of seven congregational presbyteries!

When our author resolved to adopt this notion from the Puritans of the seventeenth century, we wonder that his own good sense did not revolt from the hard treatment with which the angels of the churches of Pergamos and Thyatira were threatened. Those men are described by "him that liveth and was dead," as eminent for their "good works, charity, service, stedfastness in faith, and patience;" yet they are both severely blamed, and the former threatened, for suffering in their respective churches false teachers, whom, if they were nothing more

* *Strom. Lib.* 4. † *Encom. St. Ignat.* ‡ Rev. chapters 1, 2, 3.

than moderators, they could not remove. Would not it have been very unjuſt to cenſure Dr. Campbell, when moderator of the Preſbytery or Synod of Aberdeen, for not removing from their charges ſuch of the miniſters as had taught the peculiar doctrines of Arminius when they ought to have taught thoſe of Calvin? Or, if we could ſuppoſe (which far be it from us to do) that there are in the Houſe of Commons a few members who hold the principles and talk the language of French Jacobins, would not our gracious Sovereign act a part very unworthy of himſelf, were he to threaten the Speaker with the loſs of his favor for not expelling thoſe members from the houſe? And ſhall we, for the ſake of a novel hypotheſis, which has not the ſhadow of ſupport beyond our author's *ſentiment*, attribute to the King of Kings a ſpecies of conduct unworthy of men? God forbid.

Had Dr. Campbell taken the trouble to ſearch the Old and New Teſtaments on this occaſion, and to compare ſcripture with ſcripture, he would very ſoon have found that "the application of the name αγγελος to a perſon in the miniſtry" or prieſthood, is by no means peculiar to the myſterious book of the Apocalypſe. Thus (Malach. ii. 7.) the Jewiſh High Prieſt is by the ſeventy called αγγελος Κυριου παντοκρατορος, and St. Paul, in his Epiſtle to the Galatians, ſays, that he was received by them as "*an angel of God.*" Now, as the Jewiſh High-prieſt, compared with the other prieſts and Levites, was certainly much more than a mere *chairman*, and as no man will pretend that in the churches of Galatia St. Paul was only "the *firſt* among thoſe of his own rank," is it not natural to infer that the *angels* of the ſeven churches were likewiſe ſomething more than mere chairmen or *moderators*, eſpecially as the charges given to them cannot be reconciled with equity upon the hypotheſis advanced by Dr. Campbell? If indeed they were veſted with the authority which the Apoſtle gave to Titus and Timothy over the churches of Crete and Epheſus; if they had each a right to take cognizance of heretical doctrine, to admoniſh the heretic, and, in caſe of pertinacity, to reject him from the communion of the church *; if they *only* had authority to ordain presbyters and deacons in the ſeveral cities of Aſia, if they were enjoined not to admit any man to the order of deacons, till after competent trial, nor to ordain an elder or preſbyter till after he had acquitted himſelf well in the deaconſhip: if they were authorized to receive accuſations againſt preſbyters, and to rebuke them before all when found guilty †; if ſuch were the powers of the Aſiatic angels of the churches, and ſuch their duty reſulting from thoſe powers, then indeed, but not otherwiſe, were the orthodox and virtuous angels of the churches of Pergamos and Thyatira properly reproved for ſuffering to be taught, under their juriſdiction, the doctrines of the Nicoleitans, of Balaam and of Jezebel.

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* Titus iii. 10.

† Titus i. 5. 1 Tim. iii. paſſim. v. 19, 20.

Thus

Thus have we, in company with Dr. Campbell, inquired into the import of thoſe paſſages of Scripture, which, he acknowledges, treat of the original conſtitution of the church; but they are ſo far from appearing to us, as they appeared to him, to treat only *incidently* of this ſubject, that there is hardly an article of Chriſtian faith, which St. Paul ſeems to have ſtated more explicitly. From the Epiſtles of that Apoſtle compared with the writings of St. Luke and St. John, we learn that the number of the apoſtles was not reſtrained to twelve; that it was not eſſential to the apoſtleſhip that thoſe cloathed with that character ſhould have derived their miſſion immediately from Chriſt; that there were many apoſtles ordained by the miniſtry of men; that the twelve and St. Paul retained in their own hands the government of thoſe churches which they had founded, even after they had ordained elders in each, till they found ſome perſon fit to be entruſted with that government whom they immediately raiſed to the order of apoſtles; and that all this was done in conformity with our Saviour's original commiſſion to convert and baptize the nations, in which he promiſed to be with the apoſtolical order always, even unto the end of the world. We have found alſo that St. James, one of the twelve, was actually apoſtle or biſhop of Jeruſalem; that the ſeven angels were biſhops of the ſeven Aſiatic churches; and that, ſo far from "its not being St. Paul's intention to convey to us a plan of the ſocieties which he had formed," he deſcribes, in his epiſtles to Timothy and Titus, the duties of dioceſan, if not metropolitical, biſhops, in terms ſo appropriate, that he could not employ better, were he to return to the earth and admoniſh the archbiſhops of Canterbury and York.

Dr. Campbell, however, interprets all theſe ſcriptures differently; and who ſhall decide between him and us? Certainly the earlieſt Fathers of the church; for they are the umpire named by himſelf, and an umpire to which no man can object. Speaking* of thoſe men as interpreters of ſcripture he ſays—

"In what depends purely on reaſon and argument, we ought to treat them with the ſame impartiality we do the moderns, carefully weighing what is ſaid, not who ſays it. In what depends on *teſtimony*, they are in every caſe wherein no particular paſſion can be ſuſpected to have ſwayed them to be preferred before modern interpreters or annotators. I ſay not this to inſinuate that we can rely more on their integrity, but to ſignify that with them many points were a ſubject of *teſtimony*, which, with modern critics, are matter merely of *conjecture*, or at moſt of abſtruſe and critical diſcuſſion. And every body muſt be ſenſible that the direct teſtimony of a plain man, in a matter which comes within the ſphere of his knowledge, is more to be regarded, than the ſubtile conjectures of an able ſcholar, who does not ſpeak from knowledge, but gives the concluſions he has drawn from his own precarious reaſonings, or from thoſe of others."

That the government, whether civil or eccleſiaſtical, under which

* Preliminary Diſſertations, &c. pp. 106, 107.

a man lives, is a matter which comes within the ſphere of his knowledge, will not ſurely be controverted; and it ſeems utterly impoſſible to ſuſpect *all* the writers of the ſecond and third centuries to have been ſwayed by a particular paſſion to give a falſe account of the government of the church, more eſpecially in works, where the ſubject is introduced only incidently. St. Clement, who is mentioned by St. Paul as one whoſe name was in the book of life, expreſsly enumerates three orders of eccleſiaſtical officers, whom he calls* *the High-prieſts*, *the Prieſts*, and *the Levites*. St. Ignatius, who had been forty years biſhop of Antioch, gives ſuch ample teſtimony for the epiſcopal government of the primitive church, that, in direct oppoſition to the moſt complete evidence that has ever been ſtated for the authenticity of any ancient writings† (the ſacred ſcriptures perhaps excepted) Dr. Campbell is forced to ſuppoſe his epiſtles interpolated. Juſtin Martyr, Hegeſippus, Dionyſius biſhop of Corinth, Irenæus, and Clemens Alexandrinus, who all flouriſhed in the 2nd century, bear witneſs to the ſame conſtitution of the church. And, in the third century, they are followed by Tertullian, Origen, Cyprian, Dionyſius of Alexandria, Cornelius and Stephen, both biſhops of Rome, the preſbyters of Rome during the vacancy of that See; Pontius a Carthaginian deacon, with numberleſs other writers, who all repreſent the government of the church as epiſcopal in the proper ſenſe of the word; whilſt many of them affirm, what no man of that age denied, that the epiſcopal government was of apoſtolical inſtitution. To this weight of evidence may be added the *canons* called *apoſtolical*, in which the reſpective powers and duties of biſhops, preſbyters, and deacons are defined with the utmoſt accuracy, and which, though certainly not dictated by the apoſtles nor written by St. Clement, have yet been proved, by many learned men‡, to have been the code of diſcipline for the eaſtern church before the end of the third century.

To this cloud of witneſſes, for as *witneſſes* only we employ the fathers, what has our author to oppoſe? Why, he finds in the epiſtle of St. Clement to the Corinthians the following paſſage; "the Apoſtles having preached the Goſpel in countries and towns, conſtituted the firſt fruits of their miniſtry, whom they approved by the ſpirit, biſhops and deacons over thoſe who ſhould believe;" and taking *biſhop* and *Preſbyter* to be two names indifferently given to the ſame church officer, which certainly was the caſe when that epiſtle was written, § he gravely infers that there was then no other order

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* 1ſt Epiſt. chap. 40.

† *Pearſon's Vindic. Ign.*

‡ Biſhop Beveridge, Mr. Johnſon, and Cotelerius, &c. &c.

§ Dr. Campbell ſhews it to be highly probable that St. Clement's firſt epiſtle (for there are two aſcribed to him) was written before the deſtruction of Jeruſalem.

than

than thoſe of biſhop and deacon eſtabliſhed in the Church of God. But our ingenious lecturer here treats St. Clement as he had formerly treated Hilary; and, by ſeparating a ſingle ſentence from the context, makes him talk a language directly contrary to his meaning. St. Clement's epiſtle appears, beyond diſpute, to have been a reply to an epiſtle ſent from the Church of Corinth to the Church of Rome. The object of it is to reprehend the licentiouſneſs of the Corinthians, which it ſeems ſtill continued at the celebration of the Lord's ſupper, and to repreſs their inſolence to the clergy. After exhorting them therefore to—

"Perform their offerings and ſervice to God, not raſhly and diſorderly, but at certain determinate times; and to have a proper regard for the perſons that miniſter to them," he adds, "for the *chief prieſt* has his proper ſervice; and to the *prieſts* their proper place is appointed; and to the *Levites* appertain their proper miniſtry; and the *layman* is confined within the bounds of what is commended to laymen."

He then ſhews that a ſtrict regard to times, and place, and miniſters was enjoined under the Moſaic diſpenſation; and, returning to his ſubject, proceeds thus; "the Apoſtles have preached to us from our Lord Jeſus Chriſt: Jeſus Chriſt from God. Chriſt, therefore, was ſent by God, the Apoſtles by Chriſt; and they preaching through countries and towns," &c. as quoted by Dr. Campbell. Is this an argument for the power of the people in the miſſion of miniſters, or for the apoſtolical inſtitution of a congregational preſbytery? No ſurely; but the author finds another argument for his purpoſe in the fifth chapter of the epiſtle of Polycarp in which that holy man exhorts the Philippians to be ſubject to their preſbyters and deacons as to God and to Chriſt, without uttering a ſyllable of the biſhop. But did it not occur to the learned Principal, that the epiſcopal chair at Philippi might then be vacant, eſpecially as the epiſtle of Polycarp was not obtruded upon them, but written at the requeſt of thoſe to whom it is addreſſed? Many ſuch letters were written by Cyprian to the preſbyters of Rome during the vacancy of that See; but would any man in his ſenſes infer from ſuch a circumſtance, that there was no proper epiſcopacy in the church during the age of St. Cyprian? But, is it not very extraordinary that Polycarp, himſelf a biſhop, never ſpeaks of an order ſuperior to that of Preſbyters through the whole epiſtle? Perhaps we *ſhould* have thought this circumſtance ſomewhat extraordinary, had not he ſent together with his own, all the epiſtles of Ignatius, copies of which it appears the Philippians had aſked from him. Now Ignatius inſiſts ſo much on the office and the duties of a biſhop as diſtinguiſhed from thoſe of the Preſbyters, that Dr. Campbell would have been the firſt man to exclaim againſt "the nauſeous repetition," had the venerable biſhop of Smyrna ſaid one word on the ſubject in a ſhort letter, which ſeems to have been intended for nothing more than an introduction to the epiſtles of the martyred biſhop of Antioch. At any rate, would it not be a very abſurd way of ba-

lancing evidence to oppoſe the bare *ſilence* of one man to the *poſitive* and *direct teſtimony* of twenty.

But according to our author Polycarp is not the only writer, who is ſilent on the ſubject. Having quoted a paſſage from Clement of Alexandria, in which the diſtinction between the offices of preſbyter and deacon is ſtrongly marked, and no mention made of the biſhop, he adds—"Is it not plain from theſe words that Clement conſidered the diſtinction between biſhop and preſbyter as, even in his days, comparatively not worth his notice?" No Sir! This is not plain, becauſe in another place of the very work which you have quoted, Clement, after obſerving that the faithful preſbyter though *not* honoured with the *firſt ſeat on earth*, will yet ſit on one of the four and twenty thrones which St. John ſaw occupied by the four and twenty elders, proceeds to compare the hierarchy in the church to the hierarchy in heaven.

Ἔτι καὶ αἱ ἐν ἁγίαις καθ' ἑκάστην ἐκκλησίαν προκοπαὶ, ἐπισκόπων, πρεσβυτέρων, διακόνων, μιμήματα, εἰσὶ ἀγγελικῆς δόξης, κατεῖνης τῆς οἰκονομίας τυγχάνουσιν, ἣν ἀναμένειν φασὶν αἱ γραφαὶ τοὺς καθ' ἕκαστον τῶν ἀποστόλων ἐν τελειώσει δικαιοσύνης κατὰ τὸ εὐαγγέλιον βεβιακότας.*

And that Clement conſidered the diſtinction between biſhop and preſbyter as well worth his notice is evident beyond controverſy from what he ſays in his *pedagogue* of theſe orders. In the 12th chap. of the 4th book of that work, after ſtating the general duties of all Chriſtians as laid down in ſacred Scripture, he adds; Μυρίαι δὲ ὅσαι ἐπιθῆκαι, εἰς πρόσωπα ἐκλεκτὰ διατείνουσαι, ἐγγεγραμμέναι ταῖς βίβλοις ταῖς ἁγίαις· ἄνδρες πρεσβύτεροι· οἱ δὲ, ἐπίσκοποι· αἱ δὲ, διάκονοι.

Whence it appears, as Archbiſhop Potter, in a note on this place, obſerves, not only that Clement conſidered the diſtinction between the biſhop and preſbyters as in his days very conſiderable, but that he thought the reſpective duties of theſe orders diſtinctly ſtated in the book of God.

Here then we bring the matter to an iſſue. Dr. Campbell has read and ſtudied thoſe parts of the New Teſtament which treat of the conſtitution of the apoſtolical church. We have read, and with as much impartiality ſtudied, the ſame parts of the ſame ſacred volume. To him they appear to teach *incidently* that the conſtitution of that church was congregational and preſbyterial. To us they appear to teach *directly* and *intentionally* that a proper epiſcopacy was the government eſtabliſhed over the church by the Apoſtles. To decide the difference between us we have ſummoned the witneſſes to whom he himſelf appeals, and have found them unanimous and direct in their evidence for us, with the ſingle exception of Polycarp, who could not, without impertinence, have ſpoken on the ſubject. Is it credible? Is it poſſible, that twenty or thirty writers, diſperſed through all the corners of the Roman Empire, could have agreed to bear falſe wit-

* Potter's edition, p. 793.

neſs

neſs reſpecting a matter of fact ſo very notorious that every Chriſtian and almoſt every Heathen had it in his power to detect the falſehood? Let it be remembered too that the æra of this confederacy in wickedneſs, if ſuch it ſhould be thought, was comprehended within the firſt three centuries, when ambition could not prompt one part of the clergy to lord it over the others; when the office of a biſhop was without worldly honour, and without legal revenue; when it was, indeed, the poſt of danger, the forlorn hope, where he who had the misfortune to be placed (we ſpeak with reſpect to this world) was almoſt certain, at the commencement of each perſecution, to fall the firſt martyr in his church. To us this reaſoning appears ſo concluſive that we cannot help conſidering the man, who has duly attended to it without feeling its force, as under ſome invincible prejudice which would make him reject the doctrine of the apoſtolical inſtitution of epiſcopacy, were the evidence of its truth to amount to demonſtration. Dr. Campbell, indeed, if theſe lectures be genuine, has, in effect, declared, that he was under ſuch a prejudice. He rejects the teſtimony of Ignatius and concludes his epiſtles to have been interpolated, *becauſe* the diſtinction between the biſhop and his Preſbyters is in them ſo frequently and officiouſly obtruded on the reader, whilſt he infers from an expreſſion of Pius I. of Rome, in which the diſtinction is not ſo *ſtrongly* marked, that the biſhop was, a little before the middle of the ſecond century, nothing more than the moderator of a congregational preſbytery. Thus, had all the fathers of the church written in the manner of Ignatius, our author would have concluded the writings of them all interpolated; and had they all like Pius * exhorted "the preſbyters and deacons to reverence the biſhop as the miniſter of Chriſt," he would have contended that by the biſhop they meant a congregational moderator!! In other words, he had determined to reject epiſcopacy, whatever might be the evidence of its apoſtolical inſtitution.

[*To be concluded in our next.*]

Letters on India, Political, Commercial, and Military, relative to ſubjects important to the Britiſh Intereſts in the Eaſt. Addreſſed to a Proprietor of Eaſt-India Stock. By Lieutenant Colonel Taylor of the Bombay Eſtabliſhment. 4to. Pp. 302. 1l. 5s. Carpenter and Co. London. 1800.

THAT the ſubjects diſcuſſed in theſe letters are of real importance to the intereſts of the Britiſh Empire in the Eaſt will be ſuf-

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* Pius has an expreſſion as ſtrong as any uſed by Ignatius, which Dr. Campbell conſiders as unintelligible. Againſt the Doctor we might have made uſe of it; but we ſcorn to quote in our own cauſe from epiſtles, which the moſt judicious critics, both Romiſh and reformed, have proved to be ſpurious, and the production of a much later age.

ficiently obvious from a perusal of the table of Contents which, but for its length, we should here subjoin.

Most of these subjects are treated with considerable ability and with that, which is greatly preferable to talents, an intimate knowledge of the facts which are brought under discussion. The author reasons most justly and forcibly on the immense consequence, to this country, of expelling the French from *Egypt*, and of acquiring, by means of a friendly accommodation with the Turks, such an establishment there as would secure a safe and easy communication with our territories in the East.

"The importance of Egypt, as a colony in the hands of the French, could any doubt remain of that circumstance being, next to their own political independence, the chief object of their pursuit, would be clearly exhibited by the correspondence recently intercepted between the French army in Egypt, and the late directory of France. The consolidation of the magnificent establishment of Egypt is an object of ambition, after which the French republic, no doubt, ardently aspire. To effect this, they would sacrifice honour, principle, good faith, and public as well as private justice. It must appear evident to the most indifferent observer, that the French will never lose sight of the re-establishment of their trade in the Levant, on which the southern provinces of France solely depend. The possession of Egypt would grant to that country more than a command of the Levant trade; as a direct communication with India, by the Red Sea, would be the natural and inevitable consequence of such possession.

"The French have discovered that no good purpose can be obtained by continuing the war. But then, says the Machivellian casuists of that country, "Peace would only be the pretext to postpone our claims to a happier period. In the mean time let us retain Egypt as long as it is practicable, and employ every measure to effect this desirable object until the period of a general pacification. Propose terms to the Porte; talk of restoring Egypt, or rather of keeping it in trust for the Grand Seignior. But then, remember to take time, and avoid the vacuation of the country; procrastinate, by every means that hypocrisy and chicane can devise, as much as possible: proceed in the negotiation by slow degrees; and after every scheme of sophistry has failed, a convention between the grand-vizir, and the commander in chief of the French army in Egypt, is no treaty; it must be ratified in Paris, and, if suitable to existing circumstances, disavowed and annulled. The very opening a negotiation would lead to a suspension of hostilities, and, besides, the advantage of gaining time and retaining possession of Egypt till a general peace."

"Egypt is a situation from whence the possessors of it can menace or threaten that security which it is so much for the interest of this country that our Indian possessions should enjoy.

"It is not fit that a great commercial people should be deceived by false appearances, or view their situation through a wrong medium. Let it not be supposed, that the command of the navigation of the Red Sea, and possession of the Straits of Babelmandel, insures to us complete safety, or that our Indian settlements are not to be approached, and our trade diverted from the present channel, by the way of Egypt, at some period or other. At all events

events, this is not impoſſible. The want of the co-operation of Tippoo, ſince the deſtruction of his empire, has very greatly damped the expectations of the French; and it may be queſtioned, notwithſtanding the report that the recall of Bonaparte originated with Sieyes, how far the fall of that prince accelerated the departure of that general from Egypt, ſince he could have known it before he left that country? The French government cannot at preſent indulge a thought of being able to penetrate to India by the Red Sea, or, in the ſmalleſt degree, to diſturb our tranquillity at the preſent moment in that quarter. But the rulers of France look to eſtabliſh a permanent colony in Egypt; and it is for the legiſlature of this country to appreciate the conſequence of ſuch an eſtabliſhment. The conſequences, in the firſt place, regard our trade; and, in the ſecond, the very exiſtence of our territorial poſſeſſions. It muſt be evident to every perſon who underſtands the relative ſituation of Egypt, its natural connection with India, and the favourable avenues of communication which, at particular ſeaſons, are open to and from that country, by every deſcription of ſea conveyance, that Egypt as a colony in the hands of the French, or in the hands of any power hoſtile to the commercial intereſts of this country, would, in the courſe of a very few years, be the means of exciting great commotions in India. The poſſeſſors of it are ſo ready, in point of ſituation, and ſo well diſpoſed to promote the views and diſaffection of the native princes, who are reſtleſs and ambitious, that the worſt conſequences might be reaſonably expected, and the ſecurity of the Britiſh empire in India be greatly endangered. The trade, in the mean time, would be drawn by degrees to the Levant, by its ancient channel; and the facilities which the French, from their ingenuity, would give to this very valuable branch of commerce, muſt very conſiderably interfere with the intereſt of the Company, and lay the foundation for a new order of things in regard to India, which, in the end, would prove highly prejudicial, if not deſtructive, to Britiſh commerce in that quarter."

In theſe obſervations there is certainly much force; and the government of this country appear to be convinced of their truth, by the effective meaſures which they have lately adopted for diſpoſſeſſing the French of Egypt.

In the tenth letter the author explains the beſt means of eſtabliſhing a direct communication by land with India, and ſhews the advantages which are to be derived from ſuch an eſtabliſhment. He prefers the route through the Red Sea to Suez, to that through the Perſian Gulf to Buſſorah, as being both ſhorter and ſafer; except at particular times of the year when the latter is preferable.

"The route by Suez, ſituated on the extremity of the Red Sea, within ſeventy miles of the Nile, as I have already obſerved, is certainly to be preferred to any other. Delays are inſeparable from any plan of conveying intelligence by the way of Buſſorah, and three months and a half is the leaſt period that can be allowed, on the beſt arranged plan, for ſending diſpatches by that channel. The records of the Company will eſtabliſh this fact, and will ſhow how few diſpatches have been received either at the India Houſe, or at any of their Preſidencies abroad, by the Great Deſert, within that time.

"By the way of Suez the journey by land is greatly ſhortened, while the voyage

voyage by ſea is not much prolonged; and it is particularly obſervable, that the courſe of winds and currents is extremely favourable for the navigation by this route, many months in the year; whilſt that by the Perſian Gulf is protracted by many adverſe circumſtances. Beſides, we know that veſſels ſailing from the coaſt of Malabar for Arabia and Perſia, during the ſouth-weſt monſoon, are under the neceſſity of running from three to ſeven degrees to the ſouthward of the line, where the ſouth-eaſt winds carry them obliquely to the weſtward, till they meet the ſouth-weſt winds near the African ſhore, to convey them to the northward. During this ſeaſon, by preferring the Red Sea to the Gulf of Perſia, the whole diſtance from Cape Guardafoi to Cape Roſelgate, which includes ten degrees of latitude, is evidently ſaved.

"During December, January, February, and part of March, the paſſage from the coaſt of Malabar to Suez can be performed in leſs time than is required for a paſſage to Buſſorah in the moſt favourable months.

"In the months of June, July, and Auguſt, the Perſian Gulf has an advantage over the Red Sea, in navigating to the northward; but when it is conſidered that the paſſage to Buſſorah, even during this interval, requires from fifty days to two months, the delay defeats the advantage. At all other ſeaſons of the year, the paſſage from the coaſt of Malabar is nearly equal in point of time both to Suez and to Buſſorah.

"It being admitted that both voyages may be accompliſhed in the ſame ſpace of time, the advantages of that by Suez becomes evident; for diſpatches received at this port are nearly nine hundred miles nearer home than thoſe received at Buſſorah.

"With regard to the conveyance of the diſpatches, ſubſequent to their arrival at Suez or Buſſorah, much depends on the ſeaſon of the year, and the prevailing winds in the Mediterranean.

"*Of forwarding Diſpatches from Great Britain to India.*

"Firſt, by Suez, during the moſt favourable ſeaſon of the year.

	Days.	Hours.	Distance. By Land. Br. Miles.	By Sea. Ma. Miles
From London to Meſſina, by Hamburg, Nuremberg, Trent, Florence, Rome, and Naples	16	0	1381	300
Meſſina to Alexandria	10	0	—	825
Alexandria to Roſetta	0	8	33	—
Roſetta to Cairo	2	0	—	100
Cairo to Suez	1	12	70	—
Suez to the coaſt of Malabar	20	0	—	2920
Total number of days to Bombay	49	20	1484	4145
			Total	6629

"By

" By Buſſorah, during the moſt favourable ſeaſon.

	Days.	Hours.	Distance. By Land. Br. Miles.	Distance. By Sea. Ma. Miles
London to Venice	11	0	986	—
Venice to Conſtantinople by Brindiſi, on the coaſt of Naples, and Butrinto	20	0	900	—
Conſtantinople to Aleppo	14	0	600	—
Aleppo to Buſſorah	16	0	797	—
Buſſorah to Bombay	18	0	—	1600
Total number of days to Bombay	79	0	3283	1600
Shorter by Suez	29	4	Total 4833	

" By Meſſina to Buſſorah.

London to Meſſina	16	0	1381	—
Meſſina to Latakea	16	0	—	1080
Scandaroon, or Latakea, to Aleppo	2	0	90	—
Aleppo to Buſſorah	16	0	797	—
Buſſorah to Bombay	18	0	—	1600
Total number of days to Bombay	66	0	2268	2680
Shorter by Suez	16	4	Total 4948	

" By Vienna and Conſtantinople to Buſſorah.

	Days.	Hours.	Distance. By Land. Br. Miles.	Distance. By Sea. Ma. Miles
London to Vienna, by Hamburg	10	0	806	300
Vienna to Conſtantinople	16	0	800	—
Conſtantinople to Buſſorah, by Natolia and the Great Deſert	30	0	1397	—
Buſſorah to Bombay	18	0	—	1600
Total number of days to Buſſorah	74	0	2203	1900
Shorter by Suez	24	4	Total 4103	

" The diſpatches having reached Suez, the paſſage from thence to the coaſt of Malabar, in the ſummer months, would be extremely ſpeedy; during theſe months ſtrong northerly winds prevail in the Red Sea, and early in May the ſouth-weſt monſoon begins in the Indian ocean. At this period, the voyage from Suez to the Malabar coaſt might be performed in nearly the ſame time as a paſſage from Buſſorah to the Malabar coaſt during the moſt favourable months."

Of

" *Of forwarding Diſpatches from Great Britain.*

" By Suez, in the favourable ſeaſon.

	Days.	Hours.
Bombay to Suez	34	0
Suez to Cairo	1	12
Down the Nile to Roſetta	1	12
Roſetta to Alexandria, by land	0	8
Alexandria to Meſſina	14	0
Meſſina to London	16	0
Total number of Days to London	67	8

" By Buſſorah, in the favourable ſeaſon.

	Days.	Hours.
Bombay to Buſſorah	40	0
Buſſorah to Aleppo	16	0
Aleppo to Conſtantinople	14	0
Conſtantinople to Venice	20	0
Venice to London	11	0
Total number of days to London	101	0
Shorter by Suez	33	16

" Route by Meſſina.

	Days.	Hours.
Bombay to Buſſorah	40	0
Buſſorah to Aleppo	16	0
Aleppo to Scandaroon, or Latakea	2	0
Scandaroon, or Latakea, to Meſſina	20	0
Meſſina to London	16	0
Total number of days to London	94	0
Shorter by Suez	24	16

" The Route by Vienna.

	Days.	Hours.
Bombay to Buſſorah	40	0
Buſſorah to Conſtantinople	30	0
Conſtantinople to Vienna	16	0
Vienna to London	10	0
Total	96	0

" Making a difference of 28 days 16 hours in favour of the route by Suez.

" On

"On a general review of this ſubject, the only comparative advantage in favour of the voyage, either to or from Buſſorah, in preference to that to or from Suez, is on the paſſage from Buſſorah to the coaſt of Malabar, during the months of December, January, February, and March: the ſeaſon when our Eaſt-India ſhips leave England, and make the quickeſt voyages. It may be alleged that the winds in the Perſian Gulf are frequently variable, with freſh breezes from the land, by which veſſels are able, with perſeverance, to make their paſſages at all ſeaſons: whereas, in the Red Sea, the wind, at certain ſeaſons, is ſtationary, and blows ſo ſtrong as to defy all attempts to get to windward. But we know for certain, that there are land and variable winds in the Red Sea as well as in the Perſian Gulf. Small veſſels, acquainted with the coaſt, keeping in ſhore, and taking the advantage of theſe winds, and alſo of the calms, when provided with able rowers, might, undoubtedly, effect a great deal, and exactly aſcertain what progreſs might at all ſeaſons be reaſonably expected"

The reflections, in the 11th and 12th letters, on the intereſting ſubject of a *Free Trade* to India are highly judicious, and are certainly entitled to the moſt ſerious conſideration of the Eaſt India Company. But they are too long for inſertion here, and are not ſuſceptible of abridgment.

The ſituation and reſources of the native powers of India, important as they are, are but little underſtood in this country. Of the Mahrattas, the moſt formidable of all our neighbours in the Eaſt, we have the following account.

"The Mahrattas were but little noticed as a military people till the day of Shavajei, of the race of the Odipoor Rajahs. In the year 1664 this leader ſacked the famous city of Surat, and eſtabliſhed himſelf at Poonah, as the capital of his empire. He repeatedly attacked and routed the imperial army of Aurungzebe. The inauguration of this great man, who was to become the father of a race of kings, and the founder of a great empire, took place in the year 1674 at Rajagur,* where he formerly aſſumed the title of Rajah.

"It is not to our preſent purpoſe to enter into a minute detail of the uſurpations and revolutions which have taken place ſince that period. It is merely my intention to ſhow the extent and population of the Mahratta country, its reſources, and military ſtrength.

"The whole of the dominion, thus newly eſtabliſhed, is of vaſt extent, 'ſtretching near 1200 miles along the frontiers of the late Tippoo, and the 'Nizam, in a north-eaſt direction, from Goa, on the Malabar coaſt, to Ba-'laſore in Oriſſa, adjoining to Bengal; and from thence north-weſterly '1000 miles more, touching the confines of the Britiſh and allied ſtates, on 'the borders of the Ganges and Jumnah, to the territory of the Sieks at Pan-'niput, rendered famous in 1761 for the laſt memorable defeat ſuſtained by the 'Mahrattas in their ambitious conteſt for empire with the united declining 'power of the Mohomedans. From this place, in a ſoutherly courſe, with a 'great encroachment on the old eaſtern boundary of the Rajepoot country of

* "This place, before this event, was called Royhindgen."

'the

'the Ajmere, it runs about 260 miles to the little Hindoo principality of 'Kotta, and thence ſouth-weſterly 540 miles to the extreme point of the 'Soubah of Guzarat, at Duarka, including the whole of that fertile province; 'from whence, along the ſea-coaſts of Cambay and Malabar, to Goa, the 'diſtance may be reckoned 800 miles. Thus the overgrown empire of the 'Mahrattas may be ſaid to extend eaſt 19 degrees of longitude, near the 'parallel of 22 degrees north latitude, from the mouths of the Indus to 'thoſe of the Ganges, and about 13 degrees of latitude north, from the Kiſt-'nah to Panniput; comprehending at leaſt an area of 400,000 ſquare geo-'graphic miles, being conſiderably more than a third part of Hindooſtan, 'including the Decan, and equal, perhaps, in dimenſions, to all the Britiſh 'and allied ſtates in India, with thoſe of Golconda and Myſore taken to-'gether.'

"The revenue ariſing from this great extent of territory is not ſo great as might reaſonably be expected; it is computed, on the beſt calculations, to amount to ſixteen crores of rupees, or ſixteen millions ſterling. The eſtimated force is 210,000 horſe, and 64,000 foot. The computation is as follows:

	Crores.	*Lacs.*	*Caval.*	*Inf.*	*Total.*
Paiſhwa - - - - - -	4	—	40,000	20,000	60,000
Dowlut Row Scindia -	6	—	60,000	30,000	90,000
Bouncela - - - - - -	3	50	50,000	10,000	60,000
Holker - - - - - -	1	50	30,000	4,000	34,000
Guyacquar - - - - -	1	—	30,000	———	30,000
Total	16 Crores.		210,000	64,000	274,000

"The cavalry conſiſts of four claſſes:

1ſt, "The Kaſſey Pagah, or houſehold troops.

2dly, "The cavalry of the Sella-daurs.

3dly, "The volunteers; and,

4thly, "The Pindarees, or Looties.

"The infantry are divided into regular and irregular.

"The artillery is in a wretched ſtate, and, in general, under the direction of a principal officer, who employs as many renegado Europeans as can be induced into the ſervice.

"The Kaſſey Pagah, or houſehold troops, are termed Baurgeers, and receive a monthly pay of eight rupees. Their horſes are purchaſed and maintained at the expenſe of government."

"The Sella-daurs are an eſtabliſhment extremely curious, and unknown in any country whatſoever. They breed the horſes for the uſe of the Mahratta cavalry, and receive thirty-five rupees per month for each horſe they are able to furniſh. It is no uncommon thing for a Sella-daur to commence his career with a ſingle mare, and in a few years to furniſh thirty or forty horſes for the ſervice of the ſtate. He is under no tie or obligation to any particular chief, but ſeeks employment wherever he can find it. The Sella-daur ſelects for his purpoſe a place beſt ſuited to his plan; the more ſequeſtered the better he is ſatisfied. In the midſt of a ſecluded jungle, he rears his horſes under the management of his family, while he repairs to camp with whatever number he can ſpare. His ſtock is yearly increaſing; for the brood-mares are carefully

kept

kept at home for the intended purpoſe. By this extraordinary attention to the propagation of this noble and uſeful animal, are the Mahrattas enabled to bring into the field thoſe almoſt innumerable bodies of cavalry which ſweep the country, and, like a torrent, carry every thing before them.

" The volunteers are thoſe individuals, each of whom brings his horſe, and receives from the Circar from forty to fifty rupees per month, according to the value of the animal.

" The Looties, or Pindarees, are the plunderers, who ſerve without pay, and who truſt to their depredations for ſubſiſtence. This horrid ſet of unfeeling wretches carry fire and ſword wherever their malignant ſtars direct, and leave no room for future ſpoil; neither age *nor* ſex *are* (is) ſpared, and friend and foe are equally obnoxious to their fury.

" The Kaſſey Pagah are armed with matchlocks and cimeters, the Selladaurs and volunteers with long ſpears and crooked ſabres. The Looties are not choice in their arms. Each provides himſelf with a weapon beſt ſuited to his views or fancy. It will here be obſerved that the horſemen are chiefly Hindoos, becauſe it is eſteemed the moſt honourable ſervice.

" The infantry are divided into the regular battalions, the Nezibs, or matchlock men, and the Arab Beyracs.

" The regulars are exerciſed in the manner of the Company's troops, and commanded by European officers; but they cannot be ſaid to be altogether uniformly clothed, neither are they very exact in their diſcipline.

" The Nezibs, or matchlock men, are quite irregular in their diſcipline, and under very little controul in the time of action: and the Arabs, although extremely brave, defy all ſubordination, and only yield to the orders of their own chief; their mode of warfare is deſultory, but very troubleſome to a regular enemy; for they act as riflemen, and are as daring as they are expert.

" The beſt infantry of the Mahrattas are neither inhabitants of the Decan, nor of any part of the Peninſula of India: they come from Hindooſtan, and are chiefly of the Rajapoot or Purvia caſtes. They are commonly termed Purdaſſees, which ſignifies ſtrangers, or people not belonging to the Mahrattas. The pay of a foot-ſoldier, or Sepoy, is from ſix to nine rupees per month.

" The Mahrattas divide their army into three diviſions. The light troops and rocket-men are put in advance, under the command of the holder of the Jerryput, or grand federal flag, a poſt tantamount to that of commander in chief. This diviſion is termed the Cherryſoudge. The centre diviſion, called the Beechlaſhkar, is a body of reſerve, unincumbered. The rear diviſion, which the Paiſhwa commands in perſon, contains the park of artillery, and protects the ſtores and baggage of the army, denominated the Boonga.

" The principal object of the military achievements of the Mahrattas is predatory collection; every act is influenced by avaricious motives, and their whole ſyſtem depends on depredation and conqueſt. Commerce by this means is neglected, but agriculture is encouraged; for it is not till after the Deſſerah, or grand feſtival of the Mahrattas, by which time the lands are tilled, and the ſeed is in the ground, that the hoſtile tribes aſſemble together, when they determine on the plan of devaſtation. They are never at a loſs to find pretexts for ſupplying the exigencies of the ſtate, and enriching the Bramins of the empire."

So

So long as the author confines himself to topics of which he has acquired a competent knowledge, he is both interesting and instructive; but when he indulges himself in abstract speculations on Government, and the science of Politics, he is not always intelligible. He condemns what he calls the "*superseding principle of existing circumstances*;" but if he had condescended to inform his readers in what the prudence or policy of disregarding the circumstances of the times, either in the conduct of individuals or of nations, consisted, the importance of the information might have compensated for the obscurity of the phrase. His notions respecting the aggrandizement of Russia, and the feeble co-operation of the Turks, have, happily for Europe, ceased to be problematical.

Inattention to grammatical accuracy is manifest in various parts of the book. For instance—"One act of injustice leads to many *others* which in the end enervate*s* and corrupt*s* (enervate and corrupt) a state," &c. p. 13.—"The price, *or* insufficiency of conveyance, *were* (was) not the only evil*s* (evil) of which they had to complain." (P. 143.) "If these are the *criteria* by which commerce was originally attracted." Attracted by *criteria*! This is arrant nonsense.

On the whole this volume is replete with useful information; and does credit to the author's judgment, abilities, and principles.

Sermons. By Hugh Blair, D. D. F. R. S. Ed. one of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres, in the University of Edinburgh. In five Volumes. Vol. V. To which is annexed, *A short Account of the Life and Character of the Author.* By James Finlayson, D. D. 8vo. Pr. 516. 7s. Cadell and Davies, London. Creech, Edinburgh. 1801.

PERHAPS there is no literary work, which the public receives with the same certain predilection, as the posthumous performance of a celebrated author. When he who, for a long period, has edified us with his piety, instructed us with his learning, or delighted us with his wit, sinks into the grave; when the malice and envy of enemies or rivals have ceased to exist with the object that excited them; it is then certainly that we are disposed, with the most unmingled satisfaction, to contemplate the talents of the writer, and the virtues of the man. It was with impressions of this sort of melancholy pleasure, that we took up the Vth and last volume of the Sermons of the late Rev. and respectable Dr. Hugh Blair; a work not more remarkable for its intrinsic merit, than for the uniform and continued testimonies it has received of the public applause. Translated into almost all the languages of Europe, Dr. Blair has become, in some sort, a denizen of every country, and a favourite moralist of every class of life. In the venerable character of a teacher of Christianity, he has crossed both the Atlantic, and the Indian ocean; and his instructions have reached, from the industrious European, and

uxurious

luxurious Aſiatic, even to the hut of the humble Negro, whom they have been ſeen alike to comfort and delight, after the labours of the day, under a verticle ſun.*

By an Advertiſement, from the pen of the author, it appears, that the Twenty Diſcourſes, now delivered to the public, were, for the moſt part, compoſed ſeveral years ago; but, during the few laſt months of his life, they were diligently corrected, and prepared for the preſs. Of this additional volume, therefore, we may venture to promiſe, that the purchaſers of the four others which have preceded it, will, generally ſpeaking, experience no falling off in point of matter, and no inferiority in reſpect to ſtyle. Allowing for the *very* ſuperior merit, which the 1ſt and 2d volumes obviouſly poſſeſs over the two next that ſucceeded them, there will be perceived, in the preſent one, the ſame ſelection of practical, as well as popular topics, which diſtinguiſh the latter, treated with the ſame clearneſs of arrangement, and felicity of illuſtration, and recommended by the like uncommon purity, and preciſion of language. He who expects to find, in any of the volumes of theſe excellent Diſcourſes, the profoundneſs of Tillotſon, the vigour of South, or the originality and imagination of Barrow or of Seed, certainly expects what their elegant author never poſſeſſed, and, of courſe, will be diſappointed. It has, however, been ſaid, and ſaid with juſtice, "They occupy a middle place between the dry metaphyſical diſcuſſion of one claſs of preachers, and the looſe, incoherent declamation of another. They blend, in the happieſt manner, the light of argument with the warmth of exhortation, and exhibit captivating ſpecimens of what had, before his time, been rarely heard in Scotland, the poliſhed, well compacted, and regular didactic oration." See the Life by Dr. Finlayſon.

To produce any extracts from compoſitions of which the ſcope and manner are ſo perfectly known to the Britiſh public, would be ſuperfluous: but we may properly mention, that the preſent volume contains twenty diſcourſes on the following important topics, viz.—On Hopes and Diſappointments—On the proper Diſpoſition of the Heart towards God—On the Moral Character of Chriſt—On the Wounds of the Heart—On all Things working together for Good to the Righteous—On the Love of our Country—On a contented Mind—On Drawing near to God—On Wiſdom in religious Conduct—On the Immortality of the Soul—On a future State—On overcoming Evil with Good—On a Life of Diſſipation and Pleaſure—On the Conſcience void of offence—On the Aſcenſion of Chriſt—On a

* Alluding to an anecdote of this amiable Divine, who is ſaid to have declared, that the pureſt ſatisfaction he ever felt, relative to the diffuſion of his writings, was on being once informed, by a gentleman from one of our Weſt India iſlands, that he had found the Sermons in the poſſeſſion of a negro; who, of an evening, uſed to read them to his family, with an ardour and a piety, that would have done honour to any rank or conditon among a poliſhed people.

Peaceable Diſpoſition—On Religious Joy, as giving Strength and Support to Virtue—On the Folly of the Wiſdom of the World—On the Government of Human Affairs by Providence—On Prayer—On the Laſt Judgment.

As the curioſity is allowable, which prompts men to enquire concerning the lives of thoſe who have become celebrated by their writings, ſo we naturally felt gratified to perceive, that an "Account of the Life and Character of Dr. Blair" is annexed to the preſent volume, and from the pen too of a man whom we ſhould have ſuppoſed every way qualified to furniſh it, viz. Dr. James Finlayſon his intimate friend, and colleague in the miniſtry, and, as we underſtand, Profeſſor of Logic in the Univerſity of Edinburgh. But our diſappointment indeed was great, on peruſing the four-and-twenty octavo pages of which it conſiſts; for we ſhould truly have thought it difficult for any man to have written ſo much, and ſaid ſo little, on *ſuch* a ſubject. Of this bald and meagre biographer (if the expreſſion may be allowed) although we may ſay, as Cicero ſaid of Scævola, *orator ſanè parcus*, yet we certainly cannot add, with equal juſtice, *ſed parcorum elegantiſſimus*. The barrenneſs of incident, which his performance diſplays, is not greatly compenſated by weight of ſentiment, or ſtrength of diction; nor is it diſtinguiſhed by any ingenuity, or elegance of criticiſm. It is true, it ſeldom happens, that the life of a private individual is remarkable for ſtriking or wonderful viciſſitudes: but does it follow, on that account, that it muſt prove, in the narrative, the leſs uſeful? A conſummate judge, not only of this, but of every ſpecies of compoſition, entertained a very different ſentiment.

"It is the buſineſs of the Biographer, (ſays Dr. Johnſon) often to paſs ſlightly over thoſe performances and incidents, which produce vulgar greatneſs; to lead the thoughts into domeſtic privacies, and diſplay the minute details of daily life; where exterior appendages are always caſt aſide, and where men excel each other, only by prudence, and by virtue."

Thus, in fact, by minute delineations, by characteriſtic anecdote, (which the preſent biography wholly wants) the life of almoſt any man may be rendered both intereſting and inſtructive; and if the hero be an author of known celebrity, we have ſome right to expect, (what we here alſo deſiderate) a maſterly analyſis of his various compoſitions. Taking, however, this Profeſſor of Logic for our guide, we ſhall, at preſent, for want of a better, endeavour to gratify our readers with ſuch particulars of his life of Dr. Blair, as, in his parſimony of incident, he has thought fit to communicate.

Doctor Hugh Blair was born in Edinburgh, on the 7th April, 1718. His father, John Blair, was a merchant in that city, and grandſon to the well-known Robert Blair, miniſter of St. Andrew's chapel, in the reign of King Charles I. This Robert left two ſons; David, the elder, who became a clergyman in Edinburgh, and was father to Robert Blair, miniſter of Athelſtonford, the author of the poem, entitled, "The Grave," and grandfather to that eminent

lawyer

lawyer of the ſame name, who now fills the office of Solicitor General for Scotland. Hugh, the younger ſon, followed the buſineſs of a merchant; and from him, ſays Dr. Finlayſon," "ſprung" the learned clergyman who is the author of the preſent diſcourſes; but in what degree of conſanguinity thoſe two perſons ſtood to each other, he does not condeſcend to inform us. After the uſual tuition at the grammar ſchool (we ſuppoſe of Edinburgh) our author was next entered, An. 1730, in the Univerſity of the ſame place; and, having ſpent eleven years at this celebrated ſeminary, he took his degree of A. M. in 1739. It was Dr. Blair's practice, we are told, both now, and during a conſiderable part of his after life, to make copious extracts from the books which he had read, and regularly to digeſt them, according to the train of his own thoughts. Hiſtory, in particular, he carefully ſtudied after this manner; and, in conjunction with ſome other youthful ſtudents, he arranged a new and ingenious plan for comprehenſive tables of chronology. The ſcheme was, at firſt, deviſed for his own private uſe: but it was afterwards improved, filled up, and given to the public, by his learned friend Dr. John Blair, Prebendary of Weſtminſter, in his valuable work, entitled "The Chronology and Hiſtory of the World."

"The Univerſity of Edinburgh, about this period, 'ſays profeſſor Finlayſon,' numbered among her pupils many young men, who were ſoon to make a diſtinguiſhed figure in the civil, the eccleſiaſtical, and the literary hiſtory of their country. With moſt of them Dr. Blair entered into habits of intimate connection, which no future competition or jealouſy occurred to interrupt, which held them united, through life, in their views of public good, and which had the moſt beneficial influence on their own improvement, on the progreſs of elegance and taſte among their cotemporaries, and on the general intereſts of the community to which they belonged."

Now, conſidering the brightneſs of this conſtellation of genius, its prodigious influence not only on the "taſte and elegance," but on the "general intereſts of the age", and, above all, the intimacy of connection which the author maintained with all the perſons who compoſed it; we might expect to have been gratified, at leaſt, with their names, if not made acquainted with their characters. But our uncommunicative biographer immediately paſſes on to another part of the ſubject.

In the year 1741 Dr. Blair entered on the clerical profeſſion; and, in the following ſeaſon, obtained the living of Colleſſie in Fifeſhire. He was tranſlated to the metropolis in 1743; and, in 1758, promoted to the "High Church" of Edinburgh, the firſt eccleſiaſtical charge, in point of precedency and importance, in the ſiſter kingdom. Hitherto, it ſeems, he had been known to the world by no literary production. His firſt attempts were in two occaſional ſermons, which now appeared, and a verſification of ſome paſſages of Scripture; as alſo a few literary articles in the "Edinburgh Review," a work which was commenced in 1755; and, al-

though ably conducted, ſoon after fell to the ground. Nearly about the ſame period, he obtained, from the Univerſity of St. Andrews, the degree of Doctor in Divinity, and laid the foundation of his celebrated "Lectures on Rhetoric and Belles Lettres," without doubt the greateſt labour of his life. At firſt theſe beautiful diſcourſes were only read privately in the Univerſity, during the winters of 1759, 1760, and 1761: but their fame ſpreading abroad, and their utility appearing conſpicuous, a Regius profeſſorſhip was endowed for the purpoſe, in 1762, and the eloquent lecturer appointed to the chair, with a permanent income, beſides the emoluments of his claſs, of 70l. a year.

Not long after this appointment, we find Dr. Blair acting a conſpicuous part, together with Mr. John Home, the author of the tragedy of Douglas, in bringing to light the celebrated poems of *Oſſian*; a publication which has given riſe, perhaps, to greater ingenuity of reſearch, and greater bitterneſs of controverſy, than any other diſpute ſince the revival of learning. Through the Dr.'s activity and generous aſſiſtance, Macpherſon was enabled to make his journey to the Highlands, in ſearch of theſe venerable remains; and the maſterly "Diſſertation," which the former ſoon after compoſed in ſupport of their authenticity, equally atteſts his correctneſs of taſte, and his talents for criticiſm The diſſertation in queſtion, although it ſeems, of late years, to have fallen into neglect, we have always conſidered as written in his beſt manner, and among the moſt vigorous productions of his pen. Of this memorable connection between Macpherſon and Blair we are, however, told very little; and our biographer conceals, with his uſual caution, what we have lately heard from a Northern correſpondent, and what all lovers of poetry and of truth will be gratified to learn, that the *Highland Society* of Scotland, after the moſt laudable exertions to throw light upon the antient compoſition of the bards, have at length got poſſeſſion of many valuable, and original ſpecimens of Galic poetry. Theſe, it is ſaid, together with the circumſtances that accompany them, are already more than ſufficient to refute all the cavils of unbelievers, from the ſcepticiſm of Johnſon to the petulance of Laing, and clearly to ſhow, that the greateſt obſtructions to *Oſſian's* fame have not, by any means, been found in the ingenuity of his enemies, but in the conſtant ſimulation, the uncandid vanity, and, we had almoſt ſaid, the *diſhoneſt arts*, of his celebrated tranſlator.

It was not till the year 1777, that Dr. Blair ſent into the world the firſt volume of his Sermons; and, perhaps, no production of any kind ever received a more marked and flattering approbation from the public. When the remaining volumes appeared our un-communicative biographer does not tell us; but from recollection, we believe, that the ſecond came out in 1799; the third in 1790; and the fourth in 1796. Soon after the publication of the ſecond volume, the Dr. obtained, in 1780, a penſion on the Exchequer in Scotland, of 200l. a year, at the expreſs deſire (as we remember it was reported at the time)

time) of her preſent Majeſty; who, on hearing the ſermon on "The proper Eſtimate of Human Life," read to her by Lord Bute, thought that ſome permanent mark of the royal favour ſhould be beſtowed on the author of theſe excellent Diſcourſes. The only intereſting anecdote, in relation to the ſermons, that we have been able to diſcover in the preſent unintereſting biography, is, that "the laſt of them which the author compoſed, though not the laſt in the order adopted for publication, was the ſermon "On a Life of Diſſipation and Pleaſure; a ſermon written, "as Dr. Finlayſon thinks," with great dignity and eloquence, and which ſhould be regarded as his ſolemn parting admonition to a claſs of men, whoſe conduct is highly important to the community, and whoſe reformation and virtue he had long laboured moſt zealouſly to promote."

Of the intellectual reach, or character, of Dr. Blair it is unneceſſary for us to ſpeak, as that has, long ſince, been pretty fairly eſtimated by the world. Of his mild and enviable temper, and his peculiarly ſocial, and dignified conduct in private life, the following picture is well coloured by Dr. Finlayſon, and bears evident marks of impartiality, as well as truth. We ſhall alſo ſubjoin the biographer's account of his death, which, we doubt not, will be gratifying to moſt readers.

"The reputation which he acquired, in the diſcharge of his public duties, was well ſuſtained by the great reſpectability of his private character. Deriving, from family aſſociations, a ſtrong ſenſe of clerical decorum, feeling on his heart deep impreſſions of religious and moral obligation, and guided, in his intercourſe with the world, by the ſame correct and delicate taſte which appeared in his writings, he was eminently diſtinguiſhed, through life, by the prudence, purity, and dignified propriety of his conduct. His mind, by conſtitution and culture, was admirably formed for enjoying happineſs. Well balanced in itſelf, by the nice proportion and adjuſtment of its faculties, it did not incline him to any of thoſe eccentricities, either of opinion or of action, which are too often the lot of genius: free from all tincture of envy, it delighted cordially in the proſperity and fame of his companions: ſenſible to the eſtimation in which he himſelf was held, it diſpoſed him to dwell, at times, on the thought of his ſucceſs, with a ſatisfaction which he did not affect to conceal: inacceſſible alike to gloomy and peeviſh impreſſions, it was always maſter of its own movements, and ready, in an uncommon degree, to take an active and pleaſing intereſt in every thing, whether important or trifling, that happened to become, for a moment, the object of his (its) attention. This habit of mind, tempered with the moſt unſuſpecting ſimplicity, and united to eminent talents, and inflexible integrity, while it ſecured, to the laſt, his own reliſh of life, was wonderfully calculated to endear him to his friends, and to render him an invaluable member of any ſociety to which he belonged. Accordingly, there have been few men more univerſally reſpected by thoſe who knew him (them) more ſincerely eſteemed in the circle of his (their) acquaintance, or more tenderly beloved by thoſe who enjoyed the bleſſing of his (their) private and domeſtic connection.

"Dr. Blair had been (was) naturally of a feeble conſtitution of body: but, as he grew up, his conſtitution acquired greater firmneſs and vigour. Though

liable to occaſionable attacks from ſome of the ſharpeſt and moſt painful diſeaſes that afflict the human frame, he enjoyed a general ſtate of good health; and, through habitual chearfulneſs, temperance, and care, ſurvived the uſual term of human life. For ſome years, he had felt himſelf unequal to the fatigue of inſtructing his very large congregation from the pulpit; and, under the impreſſion which this feeling produced, he has been heard, at times, to ſay, with a ſigh, 'that he was left almoſt the laſt of his cotemporaries.' Yet he continued to the end in the regular diſcharge of all his other official duties, and particularly in giving advice to the afflicted, who, from different quarters of the kingdom, ſolicited his correſpondence. His laſt ſummer was devoted to the preparation of this volume of ſermons; and, in the courſe of it, he exhibited a vigour of underſtanding, and capacity of exertion, equal to that of his beſt days. He began the winter pleaſed with himſelf, on account of the completion of his work; and his friends were flattered with the hope, that he might live to enjoy the acceſſion of emolument and fame, which he expected it would bring. But the ſeeds of a mortal diſeaſe were lurking unperceived within him. On the 24th of December, 1800, he complained of a pain in his bowels, which, during that night and the following day, gave him but little uneaſineſs; and he received, as uſual, the viſits of his friends. On the afternoon of the 26th, the ſymptoms became violent and alarming: he felt that he was approaching the end of his appointed courſe: and retaining, to the laſt moment, the full poſſeſſion of his mental faculties, he expired on the morning of the 27th, with the compoſure and hope which became a Chriſtian paſtor.

"The lamentation for his death was univerſal and deep through the city which he had ſo long inſtructed and adorned. Its magiſtrates, participating in the general grief, appointed his church to be put in morning; and his colleague in it, the writer of this narrative, who had often experienced the ineſtimable value of his counſel and friendſhip, delivered, on the ſabbath after his funeral, a diſcourſe to his congregation, with an extract from which this account ſhall be cloſed."

Here follows a copious ſpecimen of the ſermon preached on this melancholy occaſion, by the learned Profeſſor, which diſplays the ſame faults and excellencies as his biographical performance; the ſame plain ſenſe, and ſound judgment, and the ſame want of intereſt and of elegance. Of both productions we may venture to ſay, that the defects do not ſo much conſiſt in a want of talents to compoſe with accuracy, as in the ſeeming abſence of that taſte and genius, that *meus divinior*, which arranges, and combines, and aſſimilates at pleaſure the moſt delightful images, and which can alone give attention to moſt departments of what was named by the ancients epidictic compoſition. In a word, we are of opinion, although we have no idea that profeſſor Finlayſon will agree with us, that *he* is not juſt the man who ſhould have been ſelected, as the biographer, or the eulogiſt of Blair. There is, however, in the funeral oration, one paſſage, which we think is at once ſimple, excellent, and well imagined: and, as it is the concluding one in that diſcourſe, we cannot do better than alſo cloſe with it our preſent criticiſm. Speaking of his deceaſed friend, Dr. F. ſays;

"He

"He is gone to give an account of his ſtewardſhip—the church mourns in him the loſs of her brighteſt ornament.—Let us ſubmit to the ſtroke with reſignation and reverence; and, as the moſt acceptable proof of reſpect to (for) his memory, let us learn to practice the leſſons which he taught."

A Diſcourſe on the Conduct of the Government of Great Britain, in reſpect to Neutral Nations. Written the Year 1758, *by Charles Jenkinſon, Eſq. now Earl of Liverpool. A new Edition, to which is prefixed a Preface on the Subject of the preſent Diſpute with thoſe Nations.* Royal 8vo. Pp. 158. Cadell and Davies, London.

THE firmneſs of his Majeſty's Councils, and the gallantry of his fleet, have, if we may judge from preſent appearances, terminated the diſpute with the powers of the North. But, it is not enough, that our arms are crowned with *ſucceſs*, which is but too often the meed of the marauder and the pirate: the world muſt be convinced, that we have *juſtice* on our ſide, or our victories will be regarded as murders, and our acquirements as robberies. To produce this conviction, ſo neceſſary to preſerve our national character, and to conciliate the good will of all the juſt and reaſonable part of mankind, the work before us is admirably calculated.

The claims of neutral Nations, particularly the Dutch, during the war of 1756, called forth the zeal and abilities of the noble author, then a very young ſtateſman. The facts, which he had occaſion to ſtate in his treatiſe, apply to ſimilar facts, that have lately happened, and will, therefore, contribute to aſſiſt the reader in forming his judgment concerning them. The opinions, which his Lordſhip gave, on this important ſubject, three-and-forty years ago, he ſtill maintains, and obſerves, in his preface, that, afrer having, on this occaſion, attentively peruſed his treatiſe, and, after the fulleſt conſideration, he ſtill continues convinced of the truth of every propoſition and argument advanced in it.

It appears, that the principal motive, from which his Lordſhip was induced to authorize the republication of the treatiſe, at this time, was his deſire to ſhow, that many of the claims of late years advanced by ſome neutral nations, had not occurred to any writer on public law, at the time when this diſcourſe was firſt publiſhed; and that theſe modern claims were not then even in the contemplation of thoſe powers, who, at that period, reſiſted the maritime rights of Great Britain. His Lordſhip ſtates, that it was his intention to have given a ſhort account of theſe new claims, and of the tranſactions to which they have given birth; but that finding the ſubject had been treated with great judgment, in a courſe of letters, ſigned SULPICIUS*, he thought that any thing he could now write would be a uſeleſs repetition.

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* Firſt publiſhed in the PORCUPINE, and ſince collected into a pamphlet, with an Appendix.

His Lordſhip obſerving, however, that two recent works, one of Daniſh, and the other of French, production, had not, as far as he was informed, received any anſwer, takes occaſion to make ſome remarks on both. Theſe remarks form the ſubject of his preface, which extends to fifty pages, and which we hesitate not to pronounce a complete refutation of the argument advanced by our enemies. But, before we proceed to our analyſis of the Preface, we ſhall take ſome farther notice of the Diſcourſe itſelf. The nature of our diſpute with neutral powers is not generally enough underſtood. Every Engliſhman, whatever may be his ſtation in life, is deeply intereſted in a diſpute, which affects the commerce and navigation, and, eventually, the honour and independence of England.

At the time when this Diſcourſe was firſt publiſhed, France, unable to protect her commerce againſt the maritime force of England, endeavoured to ſhelter it under the flags of neutral nations:

"She took off," ſays our author, "the tax of 50 ſous per ton, which ſhe always chuſes to keep on foreign freightage: ſhe opened even her American ports, and admitted other countries to that choice part of her commerce, which, by her maritime regulations, ſhe hath at other times ſo ſtrictly reſerved to herſelf. Neutral nations ſeized at once on the advantage, and opened to the enemy new channels for the conveyance of thoſe riches, by which the war was to be nurſed and protracted: Under the banner of friendſhip they thus ſerved the cauſe of the adverſary, whoſe wealth, ſecured by that protection, would have paſſed ſafe and unmoleſted through our fleets; if Britain again raiſing her ſpirit, had not reſolved that by this means her naval power ſhould not be rendered uſeleſs, and *ſeized on the property of the enemy, which ſhe found on board neutral ſhips.*—It is well known, however, that her conduct in this reſpect hath not been univerſally approved, and that ſome neutral nations think, they have *a right to carry in their veſſels unmoleſted the property of our adverſaries*.—As I here differ with them in ſentiment, this is the point on which I intend to diſcourſe."

He then proceeds to examine the right, which neutral powers claim in this reſpect; firſt, according to the law of nations, that is (to uſe his own words) according to thoſe principles of natural law, which are applicable to the conduct of nations, ſuch as are approved of by the ableſt writers, and practiſed by States the moſt refined; next, as relating to thoſe alterations, which have been made in this right, by thoſe treaties, which have been ſuperadded to the law of nations, and which communities, for their mutual benefit, have eſtabliſhed amongſt themſelves.

In this examination the author diſplays a profound knowledge of his ſubject, which knowledge he communicates to the reader with a perſpicuity of arrangement, a clearneſs and ſoundneſs of reaſoning, and a correctneſs, a ſtrength, and dignity of expreſſion rarely to be met with in the productions of the preſent day. Having given his own reaſons, why the right of protecting enemy's property ſhould not extend to neutral veſſels, ſailing on the high ſeas, he appeals, in ſupport of what he has urged, to the ableſt writers on public law, who, as he obſerves,

obſerves, will be found to have decided the queſtion in his favour. Here he quotes *Grotius*, *Puffendorff*, *Bynkerſhoek*, *Heiaecius*, *Zouch*, *Voet*, *Zuerius*, and *Loccenius*, all of whom are writers of reputation, and whoſe opinions are univerſally appealed to as authorities, by all thoſe who treat on public juriſprudence. Had *Vattel*, a French writer on public law, appeared in that character, when this Diſcourſe was written, the author might have added him to his long liſt of authorities; for, he has not only maintained the right of ſeizing enemy's goods on board of neutral veſſels, but, in treating of the extent of this right, he has gone much farther than any of the writers of more ancient date.

But, as the author himſelf obſerves, he might have omitted the ſentiments of all theſe learned individuals, ſeeing that great communities themſelves have confirmed his opinion, both by their *laws* and their *practice*. On this part of the Diſcourſe, as, indeed, on every other, the author has beſtowed uncommon diligence of reſearch, and has adopted the moſt happy method of enforcing his arguments by the application of incontrovertible facts. He has traced the exiſtence of the invaluable right, for which England contends, from the time when commerce was in its infancy; when the paſſage by the Cape of Good Hope was, as yet, undiſcovered; when Venice and Genoa drove the principal trade of the world, and when, in their maritime conſtitutions, which ſtill remain collected in the Conſolato del Mare, became of force to all nations, which bordered on the Mediterranean ſea; from this ancient code, which has determined the diſputed point expreſsly in our favour, the author deſcends to the laws and the practice of England, of Holland, and of France herſelf, all of which nations, from the birth of their maritime power to the time when this Diſcourſe was written, had aſſerted the right, for which the author contends, and had exerciſed it to an extent, which fully illuſtrates the preſent moderation of England.

In combatting the abſurd pretenſion, ſet up by neutrals, that Great Britain, by giving up the right of ſeizure in *particular treaties* had, thereby, *abrogated the general law in that reſpect*, the author takes occaſion to point out the impolicy of thoſe ſtateſmen, by whom even ſuch partial ſuſpenſions of our right were acceded to. After explaining the motive, from which England firſt acceded to ſuch a ſtipulation, in 1668, with Holland, he thus remarks on its conſequences:

"Any benefit which the Britiſh trade might reap from the mutual ſtipulation of this article, could never be the object, which the miniſters of this country had in view; the article, conſidered by itſelf, is of the moſt fatal conſequence to the power and trade of Great Britain; when ſhe is at peace, and her neighbours are at war, ſhe cannot reap any benefit from it, as her own ſhipping is not, in general, more than equal to the maritime commerce of her people;—and when, on the other hand, Great Britain is at war, and her neighbours at peace, it tends to render fruitleſs, in a great degree, the efforts of her naval force;—while, at the ſame time, conſidered as a general maxim of right among other nations, Great Britain neither wants the uſe of it, as

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ſhe is equal in time of war to the protection of her own ſhipping; neither can her merchants enjoy the advantage of it, as the employment of foreign freightage is in moſt reſpects directly contrary to her laws."

We now return to that part of the work, which is new, and which more immediately relates to the preſent diſpute with the Powers of the North.

His Lordſhip's attention, as we before obſerved, has been turned towards two publications, one of Daniſh, and the other of French, production. The former bears the name of *Profeſſor Schlegel* *; and the latter is attributed to *Citizen Hauterive*, † a perſon employed by the French government in the department of the Secretary of State for Foreign Affairs. Both theſe works have been tranſlated into almoſt every European language, and, were undoubtedly written, at the expreſs inſtance of the governments of Denmark and France, which evidently ſhew, that the rivals and enemies of this country, finding they were no longer able to reſiſt the great ſuperiority of our naval force, which, as the author of this Diſcourſe juſtly obſerves, has been ſo conſpicuous during the preſent arduous conteſt, are determined, if poſſible, by eſtabliſhing new principles of maritime law, to ſap the foundation of our commercial wealth and our naval glory.

We ſhall now ſelect ſuch parts of this valuable preface (which is, indeed, a complete treatiſe) as appear to us beſt calculated to enable the reader to form a correct opinion on this intereſting ſubject, and of the work in which it is treated.

"The authors of theſe pamphlets appear diſpoſed no longer to reſort to thoſe ſources and authorities, on which the rights, either of neutral or belligerent powers, have hitherto been underſtood to be founded; they ſeem indeed thereby to confeſs, that their claims cannot on this ground be defended, and to admit, that the principles of maritime law, laid down in the following work, cannot be controverted: this work, ſoon after it was publiſhed, was tranſlated into almoſt every European language, and as never, as far as I am informed, received an anſwer. It is ſingular, that though ſo much has of late been heard in all political diſcuſſions of *natural rights*, thoſe who now ſtand forth in defence of neutral nations, appear to reject all the principles of *the law of nature*, founded on the right of ſelf-defence, ſo far as that law is applicable to the conduct of nations in their conteſt with each other.

"They pay alſo no attention to the reſpected authorities of all ancient writers on the ſame ſubject, ſuch as Grotius, Puffendorff, Bynkerſhock, Vattel, nd many others, becauſe they find that the deciſions of theſe writers are uniformly unfavourable to their pretenſions: They pay as little attention to the principles, which have immemorially governed all courts of maritime juriſdiction through a ſucceſſion of ages, and which have been handed down in a ſeries of records, or authentic documents, publiſhed during the courſe of many centuries; in ſhort, they appear determined to eſtabliſh a new code of

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* Sur la Viſite des Vaiſſeaux neutes ſous convoi, publiſhed at Copenhagen in 1801.

† Etat de la France, à la Fin de l'an 8me. publiſhed at Paris in 1801.

maritime

maritime juriſprudence, better adapted to their own views, and preſent intereſts; and they wiſh, therefore, to have it underſtood, that there are no maritime laws, but ſuch as are founded on compact or convention, that is, on treaties made between the reſpective contracting parties. With this view, theſe enemies and rivals of the naval power of Great Baitain have entered into treaties, laying down certain rules, which they wiſh to have obſerved, and to the obſervance of which, they think they have a right to compel Great Britain, though no party to them. By clamour and combination, they endeavour to obtain our conſent for impoſing reſtraints on the exertions of that particular force, which the God of nature has given us for our ſelf-defence and ſecurity: they wiſh to preſcribe in what manner we ſhall in future be at liberty to employ it; for they know that then, and then only, they can entertain any hopes of being able to reſiſt the naval power of this country.

"The writers before-mentioned have, therefore, not only inſiſted that neutral ſhips have a right to carry, and protect from capture, the property of the nations who are at war, or, in other words, that free ſhips ſhall make free goods, but they claim, as a right inherent in every ſovereign who profeſſes neutrality, that all mercantile ſhips, under the convoy of his ſhips of war, ſhall be exempted even from ſearch and viſitation.—A claim of this ſort was indeed brought forward in the middle of the ſeventeenth century, but it was then reſiſted by the government of Great Britain: this claim did not form any part of the convention for an armed neutrality, in 1780, though it has been inſerted in that which was ſigned at Peterſburgh the 16th of December 1800; as far as I am informed, it was firſt made a poſitive ſtipulation, and inſerted in the treaty between America and Holland in 1782; in ſhort, after having been ſuffered to ſleep for more than a century, it was revived towards the concluſion of the late war with America; and ſome of the powers of the North have been taught to believe, that the honour of their reſpective ſovereigns, as well as the intereſts of their ſubjects, required that they ſhould give it all their ſupport: but the government of Great Britain has again reſiſted this claim, as not founded on any principle of maritime law, nor ſupported by any eminent writer, nor conſiſtent with thoſe rights which every belligerent power, for his own ſecurity, is authorized to exerciſe and enforce: in ſhort, ſuch a claim, if it were to be eſtabliſhed, would have the effect of preventing all capture of mercantile veſſels belonging to neutral ſtates, though they may be carrying enemies property, or even contraband goods; it would have the effect of giving a right to a government, calling itſelf neutral, to protect the property of the ſubjects of both the belligerent powers; a right, however, which would probably be exerciſed only in favour of that power whoſe intereſts it may wiſh to promote.—If no examination is permitted of mercantile ſhips ſailing under convoy, all the ſtipulations in ſubſiſting treaties, which authorize the detention and capture of contraband articles, ſuch as military or naval ſtores, would be thereby annulled or rendered nugatory; and from henceforth, every belligerent power muſt reſt wholly on the good faith of the officers of a neutral government, who have no ſufficient intereſt in detecting frauds; and who, on the contrary, may have an intereſt, from pecuniary motives, to protect and even to encourage tranſactions the moſt injurious to a belligerent ſtate in a conteſt, not merely for its honour, but its preſervation: it is certain, that if this doctrine be admitted, the ſmalleſt ſtate may lend its flag, and by hoiſting it on board a cutter or ſloop, may protect any number of ſhips under its convoy, from all the activity and enterprize of the whole naval power of Great Britain.

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"The French writer has carried the claims of neutral nations ſtill further:—he propoſes, as a maxim to be adopted in future, that all capture ſhall hereafter ceaſe; his words are, 'La courſe eſt abolie,' and then he adds, 'En tems de guerre la ſoverainté de territoire eſt tranſporteé avec tous ſes droits ſous le pavilion des etats qui ne prennent point de part à la guerre.'

"From theſe expreſſions it may fairly be inferred to be the object of this writer, and of thoſe who employ him, that the detention and capture of ſuch ſhips only as belong to neutral nations, in time of war, ſhould wholly ceaſe; I think it muſt be allowed that this propoſition, ſo interpreted, is wholly new, for ſuch a doctrine will prevent the capture of all contraband goods, as well as the property of the enemy found on board neutral ſhips. If ſuch a doctrine were to be admitted, one branch of the naval power of this country will be in a great meaſure annihilated; for in all maritime wars, the people arm in their own defence, and it is not the government alone, but individuals under the authority of the government, who arm and equip veſſels againſt the enemies of their country, for the purpoſe of reducing them to reaſonable terms of peace; the means they employ are, the capture of all the property of the enemy, and the deſtruction of his commerce, carried on under any pretence or diſguiſe whatſoever. The principle alſo, on which this doctrine is founded, is as novel as the doctrine itſelf; for it is pretended, that the right of ſovereignty belonging to each neutral ſtate, ſhould be tranſferred to every merchant veſſel employed by the ſubjects of it. It has hitherto been underſtood, that there can be no ſovereignty exerciſed on the main ſea or ocean; that the ſea is the common road of the univerſe; that the law by which all tranſactions are there to be regulated, is the law of nations, that is, the law of nature, ſo far as it is applicable to the conduct of nations, and any particular conventions by which different ſtates may have bound themſelves; ſuch, at leaſt, are the principles which all eminent writers have hitherto acknowledged. If this ſort of floating ſovereignty were to be admitted, I wiſh to know in what manner piracy and murder upon the main ſea are in future to be prevented or puniſhed.

"The next principle, which this French writer endeavours to eſtabliſh, is of a ſtill more extraordinary nature; he proceeds to ſay, 'En tems de paix, la navigation de peuple à peuple eſt affranchie de toute de loi de prohibition: il n'y aura d'exception que relativement au cabotage d'un port à l'autre, apartenans au meme pays, et à la navigation entre les colonies et leur metropole.' This moſt preſumptuous attempt to regulate the commerce of other countries, has indeed no reference to a ſtate of war; in truth, it lays down a doctrine which is to govern all nations in their commercial intercourſe during *time of peace*: it interferes with the exerciſe of a right which belongs to every ſovereign upon earth; for it preſcribes a rule, by which its commerce and navigation ſhall in future be regulated:—he writer, however, admits of two exceptions, which are in contradiction to the very principle advanced by him, and ſo far he clearly acknowledges the right of every ſovereign to make regulations of this nature; for he is of opinion, that this rule ſhould not extend to the cabotage, or coaſting trade, from one port of any country to another port of the ſame country, or to the commercial intercourſe between any country and its colonies. I cannot help obſerving, that theſe two exceptions apply to branches of commerce, with reſpect to which alone, the French government has ever been able to make any reſtrictive regulations in their laws of navigation. It was once indeed the intention of their great miniſter, Monſieur Colbert,

Colbert, to adopt, with reſpect to the ſhipping in which the European commerce of France is carried on, regulations ſimilar to thoſe to which the commerce and navigation of Great Britain with the other countries of Europe are now ſubject; but he found, on enquiry, that the mercantile veſſels of France were not adequate to the carriage of the great quantity of articles, in which that kingdom then dwelt with other European nations, in conſequence of the extenſive trade already acquired under the protection and encouragement, by which he had ſucceſsfully promoted the manufactures and general commerce of his country: he was convinced, therefore, that the commerce of France would be reſtrained and diminiſhed, if he endeavoured in this manner to encourage and increaſe its mercantile marine; he relinquiſhed, on this account, his deſign, preferring the intereſts of commerce to thoſe of navigation: it is evident from hence, that the propoſition now advanced, is nothing leſs than a direct attack on the Britiſh laws of navigation, with a view to deprive Great Britain of an advantage, which France is not qualified to enjoy. —The principle on which theſe laws of navigation are founded, and which is thus attacked, is no leſs conſonant to juſtice than to true policy; in its utmoſt extent it goes no further than to eſtabliſh as a rule, that the trade between Great Britain and all the countries of Europe, ſhall be carried on only in ſhips either belonging to Great Britain, or to thoſe belonging to the country from which any article may be imported; and not to ſuffer Holland, or any other power, to derive an advantage from becoming the carriers, in a commercial intercourſe with other countries, in which they have no right to be concerned; ſuch was the rule generally adopted in the law which was firſt enacted for this purpoſe in the middle of the ſeventeenth century, during the government of the common wealth;—when this law was re-enacted at the reſtoration, ſome modifications or exceptions were made, which ſubſiſt to this day.

"This wiſe ſyſtem of policy may be traced back to as early a period as the reign of Richard the Second, when two * laws were paſſed, founded on the principles before-mentioned. It is not ſurpriſing, that during the civil wars, which prevailed for almoſt a century, ſubſequent to the death of that unhappy prince, no further progreſs ſhould have been made in extending and confirming this ſyſtem; but as ſoon as the conteſt between the houſes of York and Lancaſter was at an end, by the acceſſion of Henry the Seventh to the throne, it was immediately reſumed by this wiſe monarch, † who expreſsly aſſigns as a reaſon for paſſing a law for this purpoſe, ‡ that it was to 'prevent the decay of the navy of the realm.' Queen Elizabeth § firſt aſſumed the right of confining the coaſting trade of the kingdom to Britiſh ſhips only; and the ſyſtem was brought to perfection by the famous act before-mentioned, paſſed in the year 1651. I have given ſome account in the following diſcourſe of the cauſes which induced thoſe, who then governed this country, to paſs this memorable law, and of the conteſt which it produced with the Republic of Holland, whoſe ſubjects thought they had a right to be the carriers of all the world, and to raiſe themſelves, by the number of their ſhips and ſailors, to a degree of maritime ſuperiority, which it was not at that time eaſy to

* "5th Richard the Second, ſtat. i. ch. 3. 14th Richard the Second, ch. 6."

† "1ſt Henry the Seventh, ch. 8."

‡ "4th Henry the Seventh, ch. 10."

§ "5th Elizabeth, ch. 5. ſec. 8."

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reſiſt.—It coſt Great Britain many ſevere conflicts to affirm the right, which ſhe had thus aſſerted and eſtabliſhed, and of which it is the intention of the enemies of this country to endeavour now to deprive her; all the laws which have ſince paſſed on this ſubject, are merely in affirmance and ſupport of the principles eſtabliſhed in what is commonly called the Act of Navigation. This excellent ſyſtem of laws has in truth been the foundation of the great naval power, which this kingdom at preſent poſſeſſes, and on which her ſecurity depends. The reader will ſee in the following diſcourſe, the low ſtate of the mercantile ſhipping of Great Britain, previous to the paſſing of the act of navigation, on no leſs authority than that of Sir Joſiah Child. All the world knows to what a degree of maritime pre-eminence Great Britain has ſince gradually riſen, by the operation, and under the influence of the law beforementioned. By the laſt account that was taken of the Britiſh ſhips regiſtered in the different parts of His Majeſty's dominions, it appears that the number of mercantile veſſels, owned and navigated by Britiſh ſubjects, amounts to 17,295; that their tonnage amounts to no leſs than 1,666,481 tons; and that the number of men, by which they are navigated, allowing at an average one man for every twelve tons, amounts nearly to 129,546 men. This is certainly the greateſt mercantile marine belonging to one nation, that ever exiſted in the world; it is the foundation and ſupport of our military marine, and conſequently of our naval power.

"I am ſenſible of the abſurdity as well as extravagance of many of the claims which I have thus endeavoured to combat; but I thought it right that the people of this country ſhould be apprized of the extent of theſe claims, and of the attempts that are now making to undermine and deſtroy that maritime greatneſs, which is the pride and glory of every Briton, who loves his country, and in which he truſts with confidence for ſecurity againſt France and all her allies; at a time when many of the other nations of Europe are ſubmiſſive and crouching to the power, which that republic has lately acquired by the ſucceſs of her armies on the continent—

"*Cecidêre animi, nec jam amplius* ARMIS,
Sed VOTIS, PRECIBUSQUE *jubent expoſcere pacem.*

VIRGIL. ENEID. lib. 3.

"I have ſaid already, and will now repeat, that it is the intention of the enemies and rivals of Great Britain to ſap the foundation of our naval power, becauſe they are no longer able to reſiſt it; they wiſh to diminiſh the ſources of our maritime greatneſs, by obliging us to repeal our laws of navigation, and, at the ſame time, to reſtrain the full exerciſe of ſo much of it, as they may think proper to leave us, by forcing us to adopt a new code of maritime law.—I am aſtoniſhed that other nations are not ſenſible of the conſequences which would naturally reſult from their ſucceſs in this attempt, and that they ſhould blindly contribute to place in the hands of the ſame government a decided ſuperiority by ſea as well as land, which would neceſſarily terminate, as it did, when Rome was at the height of its power, in the ſubjugation of mankind."

His Lordſhip next enters into a conciſe hiſtory of the preſent diſpute; he clearly and forcibly points out the inconſiſtency and inſincerity of the Northern Confederates; he obſerves, that, it may fairly be preſumed, that they never entertained a thought of re-eſtabliſhing, and

and again aſſerting, the principles of the armed neutrality of 1780 till they were inſtigated by the enemies of this kingdom to direct this blow againſt its cleareſt and deareſt rights. For, it is ſingular, that all the Neutral Powers, except the United States of America, which, with the language of England, retain ſome portion, at leaſt, of her love of juſtice, have paſſively acquieſced in the many violent and outrageous acts, which, during the preſent war, the government of France has, from time to time, exerciſed againſt their commerce. After enumerating ſome of the inſtances, in which thoſe neutrals, who were lately ſo bold and boiſterous againſt us, have, in the moſt paſſive and cowardly manner, ſubmitted to the injuries and inſults of France, his Lordſhip, in the following manner, concludes his preface, which. together with the work, to which it is prefixed, we ſtrongly recommend to the attentive peruſal of all thoſe, who wiſh to acquire a perfect knowledge of maritime rights of England.

"It is clear therefore that theſe neutral powers, who ſo patiently acquieſced in every arbitrary proceeding of the enemies of Great Britain have always been ready to pour forth their complaints againſt every act of the Britiſh navy, however juſtified by the laws of war; and that their jealouſy and hoſtility are in fact ſolely directed againſt the naval power of this country.

"But whatever may be the intentions, or the conduct of theſe neutral powers, it would indeed be ſtrange if, after a war of more than nine year's continuance, in which the officers and ſeamen of the Britiſh navy have diſtinguiſhed themſelves even in a greater degree than in any former war, and have deſtroyed, or at leaſt ſo far reduced, the fleets of almoſt all the enemies of this kingdom, that they dare not meet the Britiſh ſquadrons in open conflict, and their merchants can no longer carry on in ſecurity any commerce on the ocean; I ſay it would indeed be ſtrange, if the government of Great Britain ſhould chooſe ſuch a moment voluntarily to conſent to any regulations, which ſhould in the leaſt degree diminiſh the force, or diſcourage the exertions of a navy, to which it is indebted for its ſecurity, and for the glory reſulting from its victories. I repeat, it would indeed be ſtrange, if, at a moment, when the enemy has reduced almoſt every other power to ſuch terms of peace as he has thought fit to dictate, and is thereby at liberty to direct all his force againſt Great Britain, the government of this country ſhould ſubmit to have ſhackles impoſed on the efforts of our gallant officers and ſeamen, on whom our defence, in ſuch a criſis, muſt principally depend. I am fully perſuaded, that if the enemy ſhould be able to land on our coaſts any part of the numerous armies, which, for want of other employment he cannot now ſo well ſpare, to invade this kingdom, the Britiſh army will fully diſcharge its duty, and the Britiſh people will riſe, almoſt to a man, in defence of their country;—but it is certainly of the greateſt importance, that we ſhould be able, by the ſuperiority of our naval force, to prevent any ſuch invaſion, and that having two means of defence, we ſhould in no reſpect weaken that in which we principally excel; and that inſtead of ſuffering this happy iſland to become in any degree the ſeat of war, we ſhould preſerve it, as it has hitherto been preſerved, in a ſtate of internal tranquillity, carrying on and extending its commerce, and exerciſing and promoting all the arts of peace, as if no war even exiſted. In the courſe of the preſent war, experience has fully ſhewn what is to be expected from the tender mercies of a French army, wherever it has once gained a footing; eſpecially when it is remembered, that the commanders of theſe armies

have

have taught them to draw the whole of their pay, a well as their ſubſiſtence, from the conquered countries, as thoſe of Rome did in ancient times.

" But it is not the ſecurity of Great Britain only, and of all its external dominions, which principally depend on the ſuperiority of the navy of this country; it is no leſs for the intereſt of other nations, that Great Britain ſhould retain its preſent naval ſuperiority, and that it ſhould not be transferred to the navy of France. I muſt, on this occaſion, revert to an idea which I have ſlightly touched already; if the power of the French Republic ſhould become predominant at ſea, as it is now at land, there will, in my judgement, ſoon be an end of the liberties of mankind. The armies of this enterprizing Republic have hitherto been but too ſucceſsful: they have extended the boundaries, of what they properly call their territories, to the Alps on the ſouth, and on the eaſt to the Rhine, through the whole of its courſe: they have ſubdued the ſpirit at leaſt of the German empire; the head of that empire has told the Diet*, in terms ſufficiently explicit, that he can no longer afford it protection, and that the ſeveral ſtates muſt convey their complaints to the government of the French Republic, manifeſting thereby, that it is on the deciſion of that government, that their future exiſtence and ſituation, whatever it may be, muſt depend: The King of Pruſſia, the only prince of the German empire who ſtill commands any conſiderable force not yet ſubdued, having by the fatal policy which dictated the treaty of Baſle obtained a ſhort but precarious reſpite, is now more expoſed than ever, by the ſubjugation of Auſtria and all its co-eſtates to the ſouth; and the ſucceſſor of that great monarch, who once reſiſted the power of France, Auſtria, and Ruſſia united, being now left to himſelf, and controuled by the power of France and Ruſſia, acting perhaps in concert, no longer finds the ſafety which he expected to derive from his ill judged ſyſtem of neutrality: The French Republic, equally politic as enterprizing, has been careful to ſurround itſelf with ſmaller ſtates, moſt of them of its own creation, and which are wholly directed by it: as Flanders is now become a part of the French territory, ſo Holland is in effect governed in ſuch a manner as France thinks proper to direct; and the French armies, under pretence of affording it protection, are in truth maſters of the country: the whole of Switzerland is formed into a republic, governed by French agents or Proconſuls; and that once warlike country, long the ſeat of liberty, and the barrier of Italy againſt French invaſion, is abſolutely at the diſpoſal of the French Republic: the adjoining parts of Italy are formed into ſubordinate republics, according to the French model, and totally under French influence and direction; and every ſtate of Italy to the South, continues to ſubſiſt under ſuch form alone, and ſubject to ſuch conditions, as the French government thinks proper to preſcribe: the Spaniſh nation, once the proudeſt and braveſt of Europe, is reduced to ſo low a ſtate, that it is forced to make war or peace juſt as France may be pleaſed to direct;

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* " See the Note of the 12th February, addreſſed to the different States of the Empire, from the Chancery of State at Vienna: The words are, " mais s'il arrivait que le reſultat ne fut pas conforme à ſes deſirs ce ſeroit la conſequence des circonſtances defavorables dans leſquelles il ſe trouve, et les etats qui croiront avoir lieu de ſe plaindre, devront s'adreſſer directement à la Republique Francaiſe."

and

and the monarch of that kingdom is not now aſhamed to pay his court to thoſe very men who have dethroned or driven from their country, all the members of the principal branch of that illuſtrious houſe, deſcended with him from one common anceſtor, to whoſe efforts he is indebted for the very crown he wears —Such is the deplorable ſtate of dependence to which all theſe governments are now reduced—There is indeed hardly a ſtate in Europe, Great Britain only excepted, which is not expoſed to the influence of the French Republic, and apprehenſive of the effects of it's power: they are not ſo much defended by any force inherent in themſelves, as by their diſtance from the operation of thoſe armies which are prepared to oppreſs them.

" If it be aſked, what has at preſent prevented the further extenſion of the French conqueſts, I anſwer, not its moderation; for when was moderation to be found in a military republic, governed by adventurers of talents and activity, who muſt perſiſt in the ſame courſe, to maintain their character, importance, and ſituation. The French government may have ſuſpended its conqueſts, becauſe it is apprehenſive perhaps of difficulties in the preſent moment, in attempting to penetrate further; or it may have ſuſpended them only in one quarter, in order to direct their force to other objects: if France, however, ſhould once become ſuperior at ſea, as well as at land, and the protection now afforded by the Britiſh navy ſhould be removed, there would in ſuch caſe be no maritime town or country, which would not be expoſed to its attacks, and in danger of being ſubdued. They and the countries around them would in that caſe be brought within the vortex of that pernicious influence and that domineering power which are always in readineſs to act againſt them.

" In ſuch a ſtate of things, what ſort of maritime rights the French Republic would think proper to eſtabliſh and exerciſe, I leave to the determination of thoſe who have read the foregoing pages, and who know how to appreciate the nature and character of a government like that of France.—I repeat, therefore, with confidence, that it is not the ſecurity of Great Britain alone, which depends on the valour and ſuperiority of the Britiſh marine, but that the fleets of Great Britain are now the principal bulwark, of all that yet remains of national independence in the world.—It appears to me, therefore, incontrovertible, that theſe Northern Powers, who are now aiming at the ſubverſion of the naval ſuperiority of Great Britain, and are endeavouring to transfer it to France, are acting as much in contradiction to their own intereſts, as to thoſe of this country.—I know there have been even Britiſh ſtateſmen, who were willing to relinquiſh thoſe maritime rights, which I have endeavoured now, as well as through the whole courſe of my political life, however feebly, to defend; but I truſt that on due conſideration, they will be induced to alter their opinions:—at all events no doubt can be entertained, that in the preſent criſis, we may place, in a vaſt majority of the people of Great Britain, that confidence to which, from their good ſenſe and ſpirit, they have always ſhewn themſelves fully entitled:—I am perſuaded, that they will ſupport to the utmoſt the juſt rights of the navy of Great Britain, to the exertions of which they are indebted, not only for their happineſs, ſafety, and independence, but for the national glory which now ſurrounds them, and for the high character, which their government holds in the eſtimation of mankind."

The Letters of Fabius to the Right Honourable William Pitt, on his propoſed Abolition of the Teſt, in favour of the Roman Catholics of Ireland. With an Appendix, containing Mr. Pitt's Speech in the Debate of 1790. 8vo. Pp. 72. Cobbett and Morgan. London. 1801.

THE firſt four of theſe letters appeared in the paper called, THE PORCUPINE, at the period of the late change in the miniſtry; and two more have been ſince added to them. To the whole is prefixed a preface, in which the author details the motives which led him to addreſs the late miniſter on this important topic, and enters into a moſt able defence of the connection between church and ſtate, and the neceſſity of an eſtabliſhment, on the ground both of precedent and of ſocial order. Our readers can be no ſtrangers to the elaborate inveſtigation of the policy and expediency of a *teſt*, which took place at an early part of the laſt century, during what was called the *Bangorian Controverſy*. Many of the numerous tracts publiſhed on that occaſion are extant, and the very beſt of them, by Biſhop SHERLOCK, was republiſhed in 1787. Of this laſt tract, it has been well ſaid by Biſhop HORNE, we believe, who ſaid and did every thing well, that "it may be *written againſt*, but it cannot be *anſwered*." It is worthy of obſervation, too, that the republication was dedicated to Mr. PITT, who, at that time, moſt ſtrenuouſly, and moſt ably, oppoſed the repeal of the Teſt Laws, and whom the Editor addreſſed, in theſe remarkable words, which ſeem to have ſomething prophetic in them. "You have had the ſingular felicity, Sir, to obtain at once the favour of Prince and people. *Take Sherlock* for your *Counſellor and you will long preſerve it.*" It muſt be deeply lamented, by every man who reſpects the extraordinary talents of the late Miniſter, and his inflexible integrity, and who appreciates the eminent ſervices which, during a long adminiſtration, at a moſt critical period, he rendered to his country, that he did not follow this ſalutary advice, but preferred the ſuggeſtions of a *Thornton* or a *Carrington*, to the leſſons of a *Sherlock*.

Fabius has, in his firſt Letters, made a proper uſe of the arguments of SHERLOCK, which never have been, which never will be, controverted, becauſe they are incontrovertible; and he has illuſtrated and ſtrengthened them by a variety of appoſite remarks, and a regular chain of ſound and judicious reaſoning. In the preface he brings ſatisfactory proofs of the jealouſy with which the Romans and Grecians watched *their* eſtabliſhments, carefully excluding from civil offices all who refuſed previouſly to conform to their religious rites; and rigidly maintaining the neceſſary connection between church and ſtate. In the Eaſt to this moment the ſame wiſe policy obtains. As this part of the ſubject is leaſt underſtood, by mankind in general, we ſhall extract largely from that portion of the tract in which it is diſcuſſed.

"In the boundleſs tracts beyond the Ganges the ſame ſyſtem prevails: 'The laws of the Birman Empire (ſays that intelligent traveller, Col. Symes), like

ike their religion, are thoſe of their neighbours; in fact, there is no ſeparating their laws from their religion.'

"If this connection be not uniformly viſible, the difference appears to be, that, in ſome ſtates, the will of the Prince had all that authority which, in others, was more properly veſted in the laws. This was the caſe in ancient Perſia; it is ſo in China at this day: but there the monarch is not only inveſted by his willing ſubjects, with uncontroulable power, but with a portion of the attributes of the divinity: no heretical or turbulent ſectaries can diſturb the unity of that empire, ſince the chief can at all times ſuppreſs them with a word. And this conſideration ſhould have abated the admiration of Sir George Staunton at the fancied laxity or indifference of the ſtate to the religious tenets of the people; and the indecent exultation of ſome of his critics at ſuch ſuperficial and ill-digeſted obſervations.

"Nothing is meant to be ſaid of the Jewiſh government, which exhibited the moſt perfect connection of the temple with the ſtate:—though if there are any who wiſh to conſider that policy as of human contrivance, they muſt confeſs that in no part of the world was the principle of a religious eſtabliſhment ever carried ſo high. But the Bible affords us many other ſpecimens of it, in the occaſional diſplays of Pagan manners: and it will be ſufficient juſt to hint at the puniſhment of thoſe Jews who refuſed to comply with the national ſuperſtition of the Babylonians; and at that of Daniel and others.

"What then is the reſult from this to the ſubject in queſtion? We ſee that paganiſm had its eſtabliſhed religions; and that, from motives of policy alone, it anxiouſly maintained them, whatever were their inherent vices or defects through the want of a Revelation. But what of ourſelves? We have a tenfold intereſt in maintaining the ſame principle; for, in addition to all the common motives of government, we have to defend that 'true profeſſion of the Goſpel' which the reformation of religion gave us,—which the laws have repeatedly confirmed, and which calls on us for maintenance, not only as we are lovers of the exiſting conſtitution, but as we are Chriſtians.

"But an important particular is to be noticed, before this part of the ſubject is cloſed. The national eſtabliſhment of religion has been proved in the general practice of antiquity. But what was the conduct of Paganiſm to the religions not acknowledged by law?—Here is the great triumph of Chriſtianity; and here, inſtead of the clamour, we might well expect to find the gratitude, of all nonconformiſts to the religion eſtabliſhed by law among ourſelves.—Paganiſm,—let it be duly remembered,—was uniformly intolerant to every religion but that of the ſtate.—In that ſuppoſed converſation which Dio Caſſius has given us between Auguſtus, Agrippa, and Mæcenas, on the ſubject of the future model of the Roman Empire, the latter is made to give this advice to his Sovereign concerning the religion of it. 'Perform in 'your own perſon the duties of religion according to the national rites, and 'compel all others to do the ſame. If any ſhould attempt to make innova-'tions in the received ſyſtem, let them feel your deep diſpleaſure in the pu-'niſhments you inflict upon them.'—We know, indeed, that perſecution, even unto death, was the lot of thoſe who would not conform to the national worſhip. And for this we have only to recur to the hiſtory of infant Chriſtianity, and the many other examples to be found among the ancients. The latitude of Paganiſm (eſpecially when public virtue was declining) conſiſted, as we have ſeen, in the occaſional addition of ſome new Deity to its ritual. But towards every worſhip not publicly adopted, one uniform rigour was

maintained; and to pray even in private to any unacknowledged Deity, was criminal in the ſubjects of Rome.—The proceſs of Chriſtianity is different. Not allowing any to ſhare the homage of the 'one, true, and only God,' its ſeveral eſtabliſhments have perpetually the ſame ſupreme object of adoration. But among ourſelves, thoſe who worſhip God with other than the eſtabliſhed forms—nay, thoſe who encumber the Chriſtian doctrine with their own added ſuperſtitions, as well as thoſe who derogate from its demands, by heretical denial,—are all at liberty to do ſo; and, what is more, their perſons, and their unacknowledged worſhip are yet protected by the laws of the very country, with whoſe eſtabliſhment they refuſe to conform. And this affords an opportunity of remarking, that in no well-governed ſtate has religious indulgence gone farther than in our own; indeed, in none ſo far. Our toleration already touches the very boundary of danger. I do not ſpeak of antiquity. Whe have had doctrines ſecurely ſpread among us, for which their authors, on Greek or Roman principles, would have drunk the hemlock, or been flung from the Tarpeian rock.—But the Chriſtian nations of Europe, whether Proteſtant or Catholic, will not riſk their domeſtic ſafety by ſo dangerous a liberality as we indulge,—a liberality neceſſarily productive of religious ſchiſm, and therefore nearly allied to political diſunion. The Lutheran ſtates of the North, it is confeſſed, are far more reſtrictive than ourſelves. And the Catholic ones, it is ſtill more notorious, are full of zeal for proſelytiſm, and are therefore rigorouſly penal, in their demands of conformity. At the leaſt, it may be ſafely averred, that in no one Catholic ſtate, of any influence in Europe, has the government held out, upon any ſecure principle of law, that ſtanding protection and encouragement to Nonconformiſts which are enjoyed by them here.—And what more ought to be aſked in their behalf? Shall we, for their ſakes, wave the common maxim of government which the Pagan and Chriſtian world have equally acknowledged? No. And let it be remembered that ſo much indulgence already granted, neceſſarily calls for a counterbalance in thoſe guards which remain; and becauſe an ample toleration is afforded, on that very account ought a ſaving Teſt to be ſtill maintained.

"Now then it fully appears, that there are few truths more general in their extent, and therefore more capable of being verified by an appeal to hiſtory, than that a ſtate naturally ſeeks for a connection with ſome religion, from which it draws a ſanction for its civil concerns, and to whoſe ſacred ſervices it affords in return a predominant eſtabliſhment.

"It will not be neceſſary to enquire into the principle of this univerſal proceeding. The hiſtorical practice is ſufficient; and the principle is neceſſarily included in it. However, it is obvious that our own eſtabliſhment is ſupported by the laws, as we ſee in the Coronation Oath, on account of its foundation in the 'true profeſſion of the Goſpel." But, generally ſpeaking, there are two motives (independently of any conſideration of truth) which have perhaps ſuggeſted this practice to the world at large. One is, that religious hereſies naturally produce political diviſions, and thus counteract that collective and uniform direction of the public power which every ſtate deſires. The other is, that the ſupport of a religion obviouſly tends to the melioration of morals; and while ſome certain profeſſion of it is excluſively favoured, its efforts are more eaſily within the call of government for the purpoſe of promoting a virtuous attachment (the firmeſt of all attachments to the

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ſtate, and the peaceful and conſcientious purſuit of the duties of private life.

"It is really ſtrange, that the facts here ſtated, ſhould have been overlooked by any. Still more ſtrange is it, that perſons filling high offices, ſhould deem the connection of the church and ſtate either ſo novel or ſo indifferent, that it may be diſſolved at pleaſure; that the deluſive proſpect of ſome temporal advantage ſhould be thought to juſtify the violation of thoſe religious claims, which are not only reaſonable in themſelves, but are guaranteed by all our laws, and eſſential to the conſtitution; and that thoſe ſpiritual ſanctions which have hitherto guarded the ſtate, may be ſecurely converted into nothing more than civil pledges.

"Hitherto, none but the lovers of revolution, and the patrons of an ill-digeſted philoſophy, had acted on this plan. Burnet tells us of ALGERNON SIDNEY, that he held Chriſtianity to be 'a certain divine philoſophy in the 'mind, without public worſhip, or any thing looked like a church.' And no wonder. Sidney ſaw that he could not new model the ſtate without the previous overthrow of the fixed connection which the church had with it. BOLINGBROKE was ſo decided an enemy to this connection, that he inſidiouſly imputed the fall of the Roman Empire to the union of Chriſtianity with it by Conſtantine. And no wonder. BOLINGBROKE had no objection indeed to a religion of mere ceremonies, if it would but conſent to be the ſervile tool of his government. But he diſliked a church which ſtood upon the dignity of its origin, the divinity of its doctrine, and the juſt rights accruing to it as a ſpiritual ſociety. Full of the ſwelling demands of his power, he would allow no participation of it through the claims of the Goſpel; fitted by the arrogance and ſelfiſhneſs of his mind for ſtate pretenſions, he never roſe to the worthy contemplation of ſtate principles; and while he profeſſed the purſuit of wiſdom, he attained to nothing but his own philoſophy."

The author conſiders ROUSSEAU as more miſchievous, becauſe more able, than BOLINGBROKE, and then proceeds thus:

"No wonder that men like theſe ſhould wiſh to deprive the Goſpel of its rights, and to degrade the church through which they are maintained. Particularly was it to be expected, that the mad and ignorant revolutioniſts of the preſent day ſhould thus act;—men, whoſe religion does not riſe even to the character of a 'divine philoſophy in the mind,' but with whom all ſentiment of devotion is fanaticiſm, and all outward profeſſion of it a object of ſavage deriſion and inſult. But that men, whoſe minds might well be ſuppoſed to favour the joint proſperity of our civil and religious intereſts, and whoſe adminiſtration of the public concerns muſt have tended to fix in their thoughts the ſtrong and legal connection ſubſiſting between them, and the neceſſity of maintaining its obligation, on account of the practical benefits reſulting from it;—that men like theſe ſhould lightly wiſh to tear theſe intereſts aſunder, and riſk the moſt ſolemn pledges of the conſtitution in the attempt to accompliſh their deſires;—*this* is wonderful indeed! CICERO could ſay, in an affair of great public concern, 'Exempla me movent in re 'tam gravi.' Let our own ſtateſmen copy Cicero in this. Let them look not only to their own country, but to the world at large, for their preſent guidance; and they will find (what this ſhort ſketch was intended to convey to them) that Chriſtianity is guilty of no novelty in promoting a connection of the Altar with the State, and in guarding it with vigilance when once

fixed by the laws. On the contrary, they must perceive that it is a principle recognized, for a great public purpose, by all nations and ages;—that society naturally suggests it;—that empires, however unlike in other respects, have agreed at least in this;—that the wisdom of classic antiquity has particularly favoured it; and that, at this moment, the Christian States of Europe at large maintain, with far more rigour than ourselves, the principle of ecclesiastical connection and predominance. HERE the *claims* of the church establishment are extraordinarily mitigated by a liberal toleration; yet *these*, moderate as they are, it is now attempted intirely to destroy. Let them think of this once more, and then determine whether they will preserve the constitution which has ever been anxious to bind the church fast to the State; or whether, having dissolved the present connection, they will adopt some other. Some connection they must assent to *.

"The principle of it exists in the spirit of our laws and the genius of our people. They are solemnly called upon to judge between the characters of the different churches soliciting their preference,—to calculate the just claims of that religion which is in the present possession of its establishment, and which has forfeited those claims by no act of treachery or disgrace,—and to save their country from that confusion which must unavoidably attend an alteration of the existing system."

In the fifth Letter, the asserted claim of a right, in all subjects indiscriminately, to a participation of political power, independently of *tests*, and the supposed impiety of applying a sacred ordinance to a secular purpose, are fully discussed; their injustice and absurdity satisfactorily proved; and this position demonstratively established; that "to preserve an establishment, but to abolish the test is an impracticable project. The two things have an essential and inseparable connection, and the attempt to maintain the one without the other is as full of danger as fallacy." His reasoning upon this subject appears to us unanswerable. In the sixth and last Letter the obligation imposed upon the sovereign of these realms to resist a repeal of the acts in question is considered in a new and striking point of view; and the fallacy, and something worse than fallacy, of the arguments employed by Mr. BUTLER, in his tract lately reviewed by us,† is clearly demonstrated.

"The present laws he is bound to maintain, though no new ones should

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* "In a work of the most horrid impiety lately published in France, where Atheism is, beyond all doubt, more prevalent than in any former period of the revolution, I find the following sentiment: 'Des hommes d'etat croient avoir tout fait en proclamant la liberté des cultes, et en ne souffrant aucune religion dominante. C'n'est pas tout.' This may not be enough for the authors of the 'Atheistical Dictionary;' but it is too much for any nation that wishes to preserve the blessings of tranquillity and good morals. And our statesmen may see, in the expression of this impious wish, what sort of system they are falling into; while, under the appearance of candour and liberality, they do but gratify the enemies of all religion, by weakening the supports of the established church."

† See ANTI-JACOBIN REVIEW, vol. V. p. 136.

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be made: but if additional ones are neceſſary, the 'rights and privileges of 'the clergy and their churches' muſt be the excluſive and invariable objects of their favour. And it is of infinite conſequence to fix the obligation of the oath upon this ground; for, in the looſe acceptation of it, which generally prevails, that is made a mere ſentiment, which ought to have fixed a meaning and an abſolute cogency. It is ſuppoſed that his Majeſty will not aſſent to the demand made upon him for the Catholics, becauſe he *thinks* that his compliance will violate his oath. This is not enough. Some future king may *think* that a compliance will not violate it. But the obligation is of a more poſitive nature: and his Majeſty *knows*, from the very terms of the oath, that he cannot aſſent. He *knows* that the 'rights and principles' of the eſtabliſhed church muſt be the favoured objects of the new law. And, until it can be proved, that to put Nonconformiſts upon the ſame footing with the church, which has hitherto been maintained upon the expreſs terms of their excluſion, is to preſerve the rights and privileges of the clergy,—until this is done,—which never can be done,—to aſſent to their admiſſion is to violate, in the moſt certain and unavoidable manner, the expreſs conditions of the Coronation Oath. And, doubtleſs, it is His Majeſty's good ſenſe, and his lively feeling of religious impreſſions, which have conveyed to him this poſitive meaning of the ſolemn pledge which he has given to the church, and inſpired him with the firm reſolution to maintain it.

"It has been before ſaid, that to refer to the public proceedings at the commencement of the revolution, is to obtain the beſt clue for the interpretation of the oath; and I hope that the diſcuſſion which has followed it has juſtified the aſſertion.—It was alſo ſaid, that this retroſpect would remove one of the chief difficulties which have been raiſed againſt the application of the oath.

"Mr. Butler has argued, that the oath, by referring only to the ſyſtem then in force in Ireland, meant to preſerve things as they ſtood; and as Papiſts were in poſſeſſion of parliament, the public offices, &c. in that country, it was not intended to throw them out. He does not ſeem to be aware, that his argument *for* the Catholics in Ireland, is an argument *againſt* them in England. If they were in parliament in the former country, at the period in queſtion (for King William had not time as yet to turn them out), it is certain that by law they were not ſo here; for the new Teſt Act, 30 Car. ii. while it made a general excluſion of Papiſts, allowed only one exception in favour of the Duke of York. Mr. Butler himſelf proves, therefore, that they never can be admitted in England; becauſe, ſays he, 'the Coronation 'Oath can only refer to the ſyſtem of law which was in force when the act which preſcribed it was paſſed.' If ſo, the Catholics are for ever excluded from the parliament of this country; and Mr. Butler confutes himſelf in proportion to the ſtrength of his own argument. But, indeed, the oath ſtands upon ſtronger grounds, which have been already explained; and to prove that it was not meant to continue the Papiſts of Ireland in their then ſituations, it is only neceſſary to recur once more to the Declaration of the Prince of Orange, and that of the two houſes of parliament, which repeats the abuſes already mentioned in the former, and ſpecifies ſeveral others.—'The diſmal effects of 'this ſubverſion of the eſtabliſhed religion, laws, and liberties in England, 'appear more evidently to us by what we ſee done *in Ireland, where the 'whole government is put in the hands of Papiſts.*'—Here is a ſpecific com-

plaint againſt the very thing which Mr. Butler wiſhes us to regard as permanent and conſtitutional. He affirms that the oath meant to ſpare the Catholics in the parliament of Ireland: but the declaration of the very perſons who drew up or aſſented to the Coronation Oath, openly ſtates that the Catholics, ought not to have been there, and that their poſſeſſion of parliament, &c. was (what it really was) a grievance and an uſurpation.

"I will notice but one thing more. It is another aſſertion of Mr. Butler, which has not yet received its proper cenſure. He endeavours to obviate the objection made to the Catholics that they acknowledge the ſpiritual ſupremacy of the Pope. And how does he ſet about it? By ſtating a general maxim which, as he well knows, tacitly involves the condemnation of the very principle on which our reformed church is eſtabliſhed. 'The whole 'claim of the governments of the earth,' ſays he, 'begins and ends with 'temporal power: *that* no Catholic denies them, and, more than that, no 'government can claim.'—Yes, Mr. Butler, a temporal government *can* claim more than that. The Engliſh Government *does* claim it, both in right and in fact. At this moment it poſſeſſes the ſpiritual effect of its claim, and has poſſeſſed it from the time of the reformation. The conſtitution of the Church and the State too (for they are eſſentially conjoined) depends on the preſervation of this claim. This you muſt know; I hope it is not on that account you wiſh to ſet the claim aſide. What was the law of England which declared to the world that a temporal government *could* claim ſomewhat more than temporal power? By 26 Hen. VIII. c. 1. it is expreſsly declared, that 'the king, his heirs, and ſucceſſors, ſhall be taken and reputed the only 'Supreme Head in Earth of the Church of England,' &c.

"I need not enter into the farther aſſertion of this claim by the 1 Ed. VI. c. 12, by the 1 Eliz. c. 1, or the ſettlement at the revolution. The language of our ſtatutes, in this reſpect, accords with the language of the articles of our church, which declare (Art. 37) that 'the chief government of all eſtates 'of this realm, whether they be eccleſiaſtical or civil, appertains in all caſes to the crown.'—But what is the language of Mr. Butler? That 'the whole 'claim of the governments of the earth begins and ends with temporal power; '—and more than that no government can claim.' This is the genuine ſubſtance of the old declarations of the Popedom to the nations of the earth, in the plenitude of its ſpiritual aſſumption: and I beg to turn the attention of thoſe perſons to it, who have ſo eaſily talked to us of the mitigated ſpirit of the Romiſh doctrines, and the conſequent ſafety of the admiſſion of Catholics to any ſituations of truſt or power. No. The ſpirit of Popery (whatever may be its outward circumſtances) is eternal; and what Hildebrand might well be ſuppoſed to ſay; is at this time aſſerted, with equal poſitiveneſs, by Mr. Butler. This too is his offenſive declaration, in the very moment of ſoliciting a boon at the hands of the government which he wiſhes to degrade. He accuſes the conſtitution, and denies the power of that country, from whoſe fatal grant alone he can obtain the gratification of his own deſires, and the accompliſhment of our ruin both in Church and State.

"And now, Sir, I return to you, with whom I firſt ſet out. You have been impelled to the ſupport of the Catholic cauſe, by very various means. You have been tempted by the apparent friendſhips of the applicants towards the conſtitution as now eſtabliſhed in Church and State. Leſt this ſhould not ſuffice, you have been threatened with the formidable diſpleaſure of an im-

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portant part of His Majeſty's dominions, if you any longer refuſed your aſſent to their demands. And that nothing might be wanting to your conviction, the force of terror has been ſeconded by perhaps the greater force of flattery—Oh! cingite baccare frontem—Compliments have been poured, with equal truth and artifice, on the powers of your mind, and the liberality of your ſentiments. And, finally, your name has been moſt obligingly coupled with that of Mr. Fox,—a gentleman, with whom to be aſſociated in the ſoundneſs of his political views, and the unerring judgment with which he never fails to conduct them, is, beyond all doubt, to touch the ſupreme point of public wiſdom and public eſtimation!

"But to be ſerious. You have hitherto, Sir, maintained your credit with the nation, by your ſtanding diſſent from the conduct and doctrines of thoſe who ſeem to treat the public welfare with no ſmall degree of perverſeneſs or laxity. Do not betray yourſelf at the laſt; nor let any inſidious commendation tempt you to unite your Catholic efforts with the attempts of one, a concurrence with whom is generally a diſagreement with every ſerious and well-judging perſon. The Proteſtant cauſe (in ſpite of the apparent indifference about it) is, if I may ſo call it, the *ſenſorium* of our country. Reſpect, Sir, its vital feelings. Recede from too alarming a touch; and, for your own ſake, as well as for that of the public, abandon an attempt, in which your perſonal reputation is equally endangered with the common tranquillity."

The author of this tract, who is a beneficed clergyman, not more diſtinguiſhed for the ſoundneſs of his doctrine, than for his piety, learning, and integrity, is entitled to the thanks of every friend to the eſtabliſhment for the manlineſs, temperance, and deciſion, which he has diſplayed in its defence. While he condemns the conduct of Mr. Pitt, in this inſtance, he reſpects his virtues, and is grateful for the ſervices which he has, on ſo many occaſions, rendered his country. We ſhall only add, that our feelings and principles on theſe topics are in perfect uniſon with thoſe of the author.

The Appendix contains a very able ſpeech of Mr. Pitt's againſt the repeal of the Teſt Laws, in 1790; and an extract from a remarkable ſpeech of Mr. Burke's, in the ſame debate, in which that illuſtrious orator quoted and condemned a ſarcaſtic remark of the late LORD CHATHAM, who had vilified and abuſed the church and its doctrines, in pompous words, without juſtice as without truth.

The Poems of George Huddesford, M. A. late Fellow of New College, Oxford, now firſt collected. Including Salmagundi, Topſy-Turvy, Bubble and Squeak, and Crambe Repetita. With Corrections, and original Additions. 2 Vols. 8vo. PP. 322. 12s. Wright. London. 1801.

THE Poems which theſe volumes contain have made ſuch an impreſſion on the public, and have been ſo much admired as they ſucceſſively appeared, that we have nothing to do but bear our teſtimony

mony to the juſtice of the approbation which they have excited. The author is one of thoſe few men who, in theſe critical times, bring talents and literature to the ſupport of the Britiſh conſtitution, againſt the craft and the cruelty of Jacobiniſm. He poſſeſſes a conſiderable ſhare of humour, and a pleaſant vein of ridicule. In our Review, for July 1799, we noticed his *Crambe Repetita* to which many ſpirited additions have been made in the preſent work. He diſplays an unabated zeal in the cauſe of our eſtabliſhed ſyſtem of government, and conſequently and undiminiſhed antipathy towards the odious doctrines of republican France. Our author deals the laſh very freely on the backs of our oppoſition *patriots*, as they moſt ridiculouſly denominate themſelves; but they are too hardened, we fear, to feel the ſtrokes of ſatire, however well applied. There are alſo many notes added to the political poems comprized in theſe volumes, which are equally illuſtrative and amuſing. As our author diſplays no ſmall degree of merit in the amatory province of poetry we ſhall extract one of his tender effuſions on the preſent occaſion, becauſe we think his genius in that reſpect has not obtained ſo much notice as it deſerves; and we can venture to recommend the whole of his compoſitions to the reader of taſte, and the lover of his country.

" Now hath the ſun his evaneſcent fires
Quench'd in the billows of the weſtern main:
Sequeſter'd brakes enſhroud the feathery choirs,
And ſhelt'ring folds th' impriſon'd herds retain.

" Fall, ye deep ſhades! unheard ye waters roll!
Spread thy dominion, Silence, o'er the grove!
For LESBIA ſleeps:—nor cheers my penſive ſoul
The glance of rapture, nor the voice of love.

" Ye Winds, whoſe havoc-ſpreading pinions fly
Their furious ſpeed, and with dire yell invade
This nether world, whoſe waſteful tyranny
Pale Dryads mourn in many a ruin'd ſhade,

" Wake not my love!—let not your thund'ring cry
With dread alarm the haunts of peace infeſt;
Here breathe in ſoft Æolian melody
Each cadence ſweet that ſooths the ſoul to reſt.

" Ye Spectres (whom belated pilgrims fear,
Iſſuing in throngs from charnel, vault, or tomb,
What time deep-ſhadowing clouds thy radiant ſphere,
Cynthia! involve in night's meridian gloom,)

" Hence to deſerted fane or mouldering hall,
Or the gaunt felon's ruthleſs courſe control!
With monitory ſhriek the wretch appal,
And to compunction wake his torpid ſoul:

" But walk not near the couch where LESBIA lies
Like ſome rich pearl in its enamell'd ſhell,
Or ſainted relic from profaner eyes
Secluded in the dim ſhrine's ſilver cell,

" Wanton,

"Wanton, ye Fairies! round her tranquil bower,
With bliſsful elves fantaſtic meaſures tread;
O'er her ſoft eyelids dews of opiate power,
Cull'd from choice blooms, in ſhow'rs of fragrance ſhed:

"Let your bright tapers' viſionary ray
The raven-tinctur'd robe of Night illume;
And ſtreaming o'er your ſpangled creſts diſplay
The wave-enamour'd halcyon's emerald plume!

"And bid your Minſtrel-Fays, a ſhadowy choir
That charm the planets from their ſpheres ſublime,
Celeſtial ſongs, that love and joy inſpire,
Chaunt to their golden harps' harmonious chime!

"And, when morn's purple ſtreaks th' horizon ſtain,
And fairies fly the peal of chanticleer,
Let fancy ſtill your glittering hues retain,
Still let your wild notes tremble on her ear!

"Then, LESBIA! wake thy beauties, freſher far
Than Galatea boaſted when ſhe lav'd
In the ſmooth deep her coral-axled car,
And the ſtern heart of Neptune's Son enſlav'd!

"Wake at his call, to ſooth whoſe ſoul in vain
Morn ſheds her radiant beam, her odorous airs,
Save when, attentive to his artleſs ſtrain,
That radiant beam, thoſe odours, LESBIA ſhares.

"He aſks no laureate wreathe to deck his brows,
No golden meed his bounded wiſhes claim:
Bleſt if the object of his tendereſt vows
Smile on his lay:—for LESBIA's ſmile is Fame."

An Account of Travels into the interior of Southern Africa in the Years 1797 *and* 1798; *including curſory Obſervations on the Geology and Geography of the Southern Part of that Continent. The Natural Hiſtory of ſuch Objects as occurred in the Animal, Vegetable, and Mineral Kingdoms; and Sketches of the Phyſical and Moral Characters of the various Tribes of Inhabitants ſurrounding the Settlement of the Cape of Good Hope. To which is annexed a Deſcription of the preſent State, Population, and Produce of that extenſive Colony, with a Map conſtructed entirely from actual Obſervations made in the Courſe of the Travels.* By John Barrow, late Secretary to the Earl of Marcartney, &c. &c. 4to. Pp. 428. 2l. 2s. Cadell and Davies. 1801.

MR Barrow is, beyond compariſon, the moſt intelligent traveller, who has yet viſited this part of the African continent; Spaarman and Le Vaillant are both entitled to praiſe for the information which they have afforded reſpecting Southern Africa, but they are both deficient in the firſt qualification of a writer of travels, *fidelity*; and they have both neglected to obſerve the indiſpenſible precaution of diſcriminating between that intelligence which was the immediate reſult of perſonal obſervation, and that which they communicated on the

the authority of others. Hence, in the accounts of their travels, a mixture of fiction with fact is frequently to be discovered; and their credulity has led them to adopt many fabricated stories, without affording to their readers the opportunity of weighing the degree of credit which is due to the veracity of the persons from whom they received them. Mr. Barrow has carefully avoided this radical defect; he gives the weight of his authority to nothing of which he has not a personal knowledge; he relates, perspicuously, faithfully, and fully what he has seen and witnessed; wherever he mentions any circumstance on the authority of another he names the person from whom he received it, and leaves the reader to judge of the credit which is due to it; and, in many instances, he exposes and corrects the errors of preceding travellers.

It is not generally known that the English originally took possession of the important colony of the Cape, in the year 1620, thirty years before the Dutch established a settlement there. The particulars of this transaction are detailed in the first chapter; after which the author describes the present state and extent of the colony. Of the conduct of the Dutch to the natives, and of their inattention to the acquisition of useful information, he gives a most deplorable account.

"The only persons who appear to have travelled with no other view than that of acquiring useful information, were the governor Van Plettenberg and the late colonel Gordon. These two gentlemen fixed, upon the spot, the boundaries of the colony, as they now stand, to the eastward. To complete the line of demarcation, through the heart of the country to the western shore, was one of the objects of the several journies that supplied the materials of the following pages. The chart that accompanies them was undertaken and executed by the order of the Earl of Macartney in the years 1797 and 1798, when these journies were made. It was constructed entirely from actual observations of latitude and of bearings, estimation of distances, and frequent angular intersections of remarkable points and objects.

"From this chart it appears that the extent and dimensions of the territory composing the colony of the Cape of Good Hope, now permanently fixed, are as follows:

"Length from west to east.

Cape Point to Kaffer Land, - - - - - - -	580 miles.
River Kouffie to Zuureberg, - - - - - - -	520———

"Breadth from south to north.

River Kouffie to Cape Point, - - - - - - -	315———
Nieuwveldt Mountains to Plettenberg's Bay, - - -	160———
Mouth of the Tuth-river to Plettenberg's baaken, - -	225———

"which gives a parallelogram whose mean length is 550, and mean breadth 233, English miles, comprehending an area of 128,150 square miles. This great extent of country, deducting the population of Cape Town, is peopled by about 15,000 white inhabitants, so that each individual

vidual might poſſeſs eight and a half ſquare miles of ground. A very great portion, however, of this territory may be conſidered as an unprofitable waſte unfit for any ſort of culture, or even to be employed as paſture for the ſupport of cattle. Level plains, conſiſting of a hard impenetrable ſurface of clay, thinly ſprinkled over with chryſtallized ſand, condemned to perpetual drought, and producing only a few ſtraggling tufts of acrid, ſaline, and ſucculent plants, and chains of vaſt mountains that are either totally naked, or clothed in parts with four graſſes only, or ſuch plants as are noxious to animal life, compoſe at leaſt one half of the colony of the Cape. Theſe chains of mountains and the inter-jacent plains are extended generally in the direction of eaſt and weſt, except indeed that particular range which, beginning at Falſe Bay, oppoſite to the Cape Point, ſtretches to the northward along the weſtern coaſt as far as the mouth of Olifant's river which is about 210 miles."

After deſcribing the different bays and mountains, he proceeds to ſhew in what manner the internal concerns of the colony have been managed, and what reſources the country may be made to ſupply.

" All theſe bays, the paſſes of the mountains, and indeed every part of the Peninſula, are capable of being maintained if properly garriſoned, againſt any attack that will probably be ever made againſt them. Moſt of the works, batteries, and lines, have undergone a complete repair, with many improvements; and others have been judiciouſly added, by the Britiſh engineers. The paſs at the foot of Muiſenberg, a ſteep high mountain, waſhed by Falſe Bay, and the only road of communication between Simon's Bay and the Cape, may now be conſidered as impregnable, though the Dutch ſuffered themſelves very eaſily to be driven out of it. It is the Thermopylæ of the Cape; and from the ſeveral breaſtworks, lately conſtructed along the heights, a *choſen band* of three hundred rifle men ought to ſtop the progreſs of an army.

" Cape Town, the capital, and indeed the only aſſemblage of houſes that deſerves the name of a town in the colony, is pleaſantly ſituated at the head of Table Bay, on a ſloping plain which riſes with an eaſy aſcent to the feet of the Devil's Hill, the Table Mountain, and the Lion's Head, beforementioned; the laſt ſtretching to the northward, in a long unbroken hill of moderate height, is King James's Mount, (the Lion's Rump of the Dutch,) and affords ſhelter againſt the weſterly winds to ſhips in Table Bay. It moſt completely commands every part of the town and the caſtle to the north-eaſt of it; and this, with the Amſterdam and Chavonne batteries, commands the anchorage in the bay. The town, conſiſting of about eleven hundred houſes, built with regularity and kept in neat order, is diſpoſed into ſtraight and parallel ſtreets, interſecting each other at right angles. Many of the ſtreets are open and airy, with canals of water running through them, walled in, and planted on each ſide with oaks, others are narrow and ill paved. Three or four ſquares give an openneſs to the town. In one is held the public market; another is the common reſort of the peaſantry with their waggons from the remote diſtricts of the colony; and a third, near the ſhore of the bay, and between the town and the caſtle, ſerves as a parade for exerciſing the troops. This is an open, airy and extenſive plain perfectly level, compoſed of a bed of firm clay, covered with ſmall hard gravel. It is ſurrounded by canals, or ditches, that receive the waters of the town and convey them into the bay. Two of its

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ſides are completely built up with large and handſome houſes. The barracks, originally intended for an hoſpital, for corn magazines, and wine cellars, is a large, well-deſigned, regular building, which, with its two wings, occupies part of one of the ſides of the great ſquare. The upper part of this building is ſufficiently ſpacious to contain 4,000 men. The caſtle affords barracks for 1,000 men, and lodgings for all the officers of one regiment; magazines for artillery, ſtores, and ammunition; and moſt of the public offices of government are within its walls. The other public buildings are a Calviniſt and a Lutheran church: a guard-houſe, in which the Burgher Senate, or the council of burghers, meet for tranſacting buſineſs relative to the interior police of the town: a large building in which the government ſlaves, to the number of 330, are lodged: the court of juſtice, where civil and criminal cauſes are heard and determined. The baſis of all the proceedings of this court is the Roman or civil law, tempered or corrected by local circumſtances and unforeſeen occurrences, as the nature of the caſes may ſeem to require, and which are generally provided for in the code drawn up under the name of 'Statutes of India,' for the ſupreme court of Batavia and the other inferior ſettlements of the Dutch Eaſt India Company. A full court is compoſed of ſeven judges, by a majority of whoſe votes all cauſes are decided; ſubject, however, to an appeal to a court compoſed of the governor and lieutenant governor, and from their deciſion to the King in council. The fiſcal, or chief acting magiſtrate, is alſo the public accuſer and attorney-general to proſecute, in all criminal caſes, for the ſovereign. The judges are none of them profeſſional men, but are choſen out of the burghers of the town.

"The Lombard Bank, to which is committed the management of a capital of about 600,000 rix dollars, lent by the old government in paper money to the ſubjects on mortgages of their lands and houſes, or on moveable property, at an intereſt of 5 per cent. is within the walls of the caſtle; as is alſo the *Weeſkammer* or chamber for adminiſtring the affairs of orphans. The population of the town is eſtimated at about 6,000 whites, incluſive of the military, and twelve thouſand ſlaves.

"Between the town and Table Mountain are ſcattered over the plain a number of neat houſes ſurrounded by plantations and gardens. Of theſe the largeſt and neareſt to the town is that in which the government houſe is erected. It is in length near 1,000 yards, and contains about forty acres of rich land divided into almoſt as many ſquares by oak hedges. The public walk runs up the middle, is well ſhaded by an avenue of oak trees, and encloſed on each ſide by a hedge of cut myrtles. The Dutch of late years had entirely neglected this excellent piece of ground; but the ſpirit of improvement that has always actuated the minds of the Engliſh in all their poſſeſſions abroad, will no doubt ſhew itſelf at this place, and convert the public garden into a place not only ornamental to the town but uſeful to the country. A part of it, in fact, has already been appropriated, by order of the Earl of Macartney, for the reception of ſcarce and curious native plants, and for the trial of ſuch Aſiatic and European productions as may ſeem moſt likely to be cultivated with benefit to the colony.

"Among the foreign productions that might be introduced, and in all probability cultivated with ſucceſs at the Cape of Good Hope, may be reckoned the different varieties of the cotton plant. Many of theſe have been already tried, and found to ſucceed extremely well in the light ſandy ſoil that generally prevails in the country. Two ſpecies of

of indigo grow wild in ſeveral parts of the colony; and the cultivated plant of India is now on trial. Different ſpecies of the cactus, the plant on which the cochineal inſect feeds, grow juſt as well here as on the oppoſite continent. The tea-plant has long been in the country, but totally neglected. It is a hardy ſhrub, which when once planted is not eaſily eradicated; and the ſoil, the climate, and general face of the country, bear a ſtrong analogy to thoſe provinces of China to which it is indigenous. Three years ago a ſmall coffee plant was brought from the iſland of Bourbon, and is now in full berry, and promiſes to ſucceed remarkably well; the ſugar cane equally ſo. Flax will give two crops in the year; and hemp, called by the Hottentots *Dacha*, is produced in great quantities; not, however, for the purpoſe of being manufactured into cordage or cloth, but merely for the ſake of the leaflets, flowers, and young ſeeds which are uſed by the ſlaves and hottentots as a ſuccedaneum for tobacco. The dwarf mulberry grows here as well as in China; but the common ſilk worm is not in the colony. Several ſpecies of wild moths, however, ſpin their coccoons among the ſhrubby plants of Africa. Among thoſe there is one ſpecies, nearly as large as the Atlas, and anſwers to the deſcription of the *Paphia* of Fabricius, which feeds upon the *Protea argentea*, the witteboom or ſilver tree of the Dutch, and might probably be turned to ſome account by cultivation. Dr. Roxburgh is of opinion that it is preciſely the ſame inſect which ſpins the ſtrong ſilk known in India by the name of Tuſſach. The palma chriſti, from the ſeed of which is expreſſed the caſtor oil, and the aloe, whoſe juice produces the well known drug of that name, are natives of the country, and are met with almoſt everywhere in great plenty; as is alſo the cape olive, ſo like in habit and appearance to the cultivated plant of Europe, that there can be little doubt as to the ſucceſs of the latter; it is the more aſtoniſhing that this tree has not been introduced, ſince no vegetable oil, fit for culinary uſes, has yet been diſcovered in the colony. For this purpoſe the ſeſamum would prove an uſeful grain. In moſt of the ſandy flats are found in great abundance two varieties of the *Myrica cerifera*, or wax plant, from the berries of which is procurable, by ſimple boiling, a firm pure wax; and the honey bee is every where wild on the heathy ſides of the hills; but the culture of the plant and of the inſect have hitherto been equally neglected.

"Timber of all kinds for building is an exceeding ſcarce and expenſive article at the Cape, yet little pains have been taken to rear it near the town. Avenues of oak trees, plantations of the white poplar, and of the ſtone pine, are to be ſeen near moſt of the country houſes not very diſtant from the Cape, and have been found to thrive moſt rapidly; but the timber they produce is generally ſhaken and unſound. The oak that has been introduced into the colony appears to be that variety of the *Quercus Robur*, known in England by the name of *Durmaſt* oak, much of which grows in the new Foreſt, and is but of little eſtimation among ſhip builders. It is diſtinguiſhed by the acorns growing in cluſters, and each having a long foot ſtalk. The larch, whoſe growth in Europe is rapid, and yet the timber as good or better than any of the pine tribe, would be an acquiſition and an ornament to the preſent naked hills of the Cape; and the beech would no doubt thrive in thoſe places where the poplar does ſo well."

The country abounds in fruit, and vines are cultivated to great advantage. It likewiſe affords a rich treat, indeed, to the Botaniſt.

"The

"The natural productions of the Cape Peninſula, in the vegetable kingdom, are perhaps more numerous, varied, and elegant, than on any other ſpot of equal extent in the whole world. Of theſe, by the indefatigable labours of Mr. Maſſon, his Majeſty's botanic garden, at Kew, exhibits a choice collection; but many are ſtill wanting to complete it. Few countries can boaſt of ſo great a variety of the bulbous rooted plants as Southern Africa. In the month of September, at the cloſe of the rainy ſeaſon, the plains at the feet of the Table Mountain and on the weſt ſhore of Table Bay, called now the green Point, exhibit a beautiful appearance. As in England the humble daiſy, in the ſpring of the year, decorates the green ſod, ſo at the Cape, in the ſame ſeaſon, the whole ſurface is enlivened with the large Othonna, ſo like the daiſy as to be diſtinguiſhed only by a Botaniſt, ſpringing up in myriads out of a verdant carpet, not however of graſs, but compoſed generally of the low creeping *Trifolium melilotos*. The *Oxalis cernua* and others of the ſame genus, varying through every tint of colour from brilliant red, purple, violet, yellow, down to ſnowy whiteneſs, and the Hypoxis ſtellata, or ſtar-flower, with its regular radiated corolla, ſome of golden yellow, ſome of a clear unſullied white, and others containing in each flower, white, violet, and deep green, are equally numerous, and infinitely more beautiful. Whilſt theſe are involving the petals of their ſhewy flowerets at the ſetting of the ſun, the modeſt *Ixia Cinnamomea*, of which are two varieties, one called here the Cinnamon, and the other the Evening Flower; that which has remained cloſed up in its brown calyx and inviſible during the day, now expands its ſmall white bloſſoms, and ſcents the air, throughout the night, with its fragrant odours. The tribe of Ixias are numerous and extremely elegant; but none more ſingular than that ſpecies which bears a long upright ſpike of pale green flowers. The *Iris*, the *Moræa*, *Antholiza*, and *Gladiolus*, each furniſh a great variety of ſpecies not leſs elegant nor graceful than the *Ixia*. The *Gladiolus*, which is here called *Africaner*, is uncommonly beautiful with its tall waving ſpike of ſtriped flowers, and has alſo a fragrant ſmell*—that ſpecies of a deep crimſon is ſtill more elegant. Of thoſe genera which botaniſts have diſtinguiſhed by the name of liliaceous claſs, many are exceedingly grand and beautiful, particularly the Amaryllis, of which there are ſeveral ſpecies. The ſides of the hills are finely ſcented with the family of *Geraniums*; the different ſpecies of which, exhibiting ſuch variety of foliage, once ſtarted an idea that this tribe of plants alone might imitate in their leaves every genus of the vegetable world.

"The fruteſcent, or ſhrubby plants, that grow in wild luxuriance, ſome on the hills, others in the deep chaſms of the mountains, and others on the ſandy iſthmus, furniſh an endleſs variety for the labours of the botaniſts. Of the numbers of this claſs of naturaliſts, who have viſited the Cape, none have returned to Europe without having added to his collection plants that were not deſcribed or known. The eye of a ſtranger is immediately caught by the extenſive plantations of the *Protea Argentea*, whoſe ſilver coloured leaves, of the ſoft texture of ſatin, gives it a diſtinguiſhed appearance among the deep foliage of the oak, and ſtill deeper hue of the ſtone

* "A ſmall yellow *Iris* furniſhes a root for the table, in ſize and taſte not unlike a cheſnut. Theſe ſmall roots are called Uyntjes by the coloniſts, and that of the *Aponogeton diſtachion*, which is alſo eaten, water Uyntjes."

pine.

pine. It is ſingular enough that though the numerous ſpecies of *Protea* be indiſcriminately produced on almoſt every hill of the colony, the ſilver tree ſhould be confined to the feet of the Table Mountain alone, a circumſtance that led to the ſuppoſition of its not being indigenous to the Cape: it has never yet, however, been diſcovered in any other part of the world. The tribe of heaths are uncommonly elegant and beautiful: they are met with equally numerous and flouriſhing on the ſtony hills and ſandy plains; yet, unleſs raiſed from ſeed, are with difficulty tranſplanted into gardens. Little inferior to heaths are the ſeveral ſpecies of the genera to which botaniſts have given the names of *Polygala Brunea, Borbonia, Dioſma, Cliffortia,* and *Aſparagus*; to which might be added a vaſt variety of others, to be enumerated only in a work profeſſedly written on the ſubject.

(To be continued.)

Nautical Odes, or Poetical Sketches, deſigned to commemorate the atchievements of the Britiſh Navy. 4to. Pp. 160. Williams. London. 1801.

THE purpoſe of this work is ſo laudable and ſo congenial with the affections of Engliſhmen, that every man who feels for the honour of his country muſt be prepared to read it with patriotic enthuſiaſm. The work is dedicated to Lord Viſcount Garlies, but the author does not ſubſcribe his name. The firſt tribute to naval heroiſm, in this collection of Nautical Odes, is addreſſed to the memory of Lord HAWKE; and the author proceeds to celebrate every ſubſequent atchievement of Britiſh valour on its *natural element* down to the preſent times. If the author does not reach the ſublimeſt heights of poetry, he, at times, ſoars to no ordinary pitch; and, conſidering the ſimilarity in the actions which he records, he has ſhown a conſiderable ſhare of ingenuity in varying his images. He has alſo diſplayed a power of irony and ſarcaſm in addreſſing the French; or in ſpeaking what he ſuppoſes ought to be their ſentiments, which gives an agreeable variety to his work. He ſeems, indeed, to be thoroughly *the ſeaman's friend*, and the few tales which follow his Odes are calculated to promote *nautical morality* and prudence. The whole concludes with an elegy on the Death of Admiral BARRINGTON, which is honourable to the poet as well as to the departed hero. We ſhall extract one of our author's odes as a ſpecimen of his manner, as well as for the ſake of the characteriſtic anecdote at the end of it.

Admiral Lord Hotham's Action with the French Fleet off Genoa, March 14, 1795. *Force of the French* 16 *Ships of the Line: force of the Engliſh,* 15. *The Engliſh Admiral with great Skill and Bravery, broke through their Line, took two Ships, the* Ca ira *of* 80 *Guns, and the* Cenſeur *of* 74 *Guns, and obliged the Reſt of their Fleet, in a very ſhattered Condition, to ſeek for Shelter in their own Harbours.*

"Hotham, accept the tributary lay,
Due to that valour and conſummate art
That bade Gaul's ſquadron, baffl'd, bear away,
Glad with diminiſh'd numbers to depart;

Glad, borne by the fav'ring wind,
Along the surge's trackleſs path,
In ſome contiguous port to find
A ſhelter from the tempeſt of thy wrath;
And as a ſacrifice to leave,
On the ſea's undulated ſhrine,
T' appeaſe the Pow'r that rules the wave,
Two of the braveſt warriors in its line.

" And Gaul her baffl'd ſquadron happy deem'd,
That thus eſcap'd thy deſolating ire,
And her remaining floating forts redeem'd,
For ſuch a ranſom, from thy waſteful fire.
* Wrapt in fierce flames the victim falls
And dark and terrible, as night,
The ſmoke aſcends, and Pity calls
In vain for aid, and ſickens at the ſight;
And Gaul thus hopes the wrath appeas'd
That round brave hearts like light'ning glows,
And Britons bears, with furor ſeiz'd,
Like thunder on their diſſipated foes.

" But rough as thunder in the ſtorm of fight
Tho' Britain's naval combatants appear,
Gentle and brilliant as celeſtial light
They prove, when enemies confeſs their fear,
When vanquiſh'd hoſts their arms reſign,
Then ev'ry gen'rous art is tried
To ſoothe the chieftains that repine
At the ſad change of Fortune's varying tide;
Then the dread arm that graſps the ſpear
Strives to relieve the wounded foe,
Or gently wipes the falling tear
That tells the hapleſs widow'd ſtranger's woe.

" Hotham, to thee the † Gallic chief reſigns
His ſword, while anguiſh o'er his frame's diffus'd,
Th' unwilling gift thy gen'rous heart declines,
And bids him wear what he had nobly uſed;

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* " The *Ca ira* was burnt after ſhe was brought to an Engliſh harbour."

† " When the ſurviving firſt officer of a line of battle ſhip, taken in an action between the French fleet in the Mediterranean, and the Britiſh fleet under Admiral Hotham, had, ſome days afterwards, his ſword returned to him, he congratulated himſelf upon receiving it, and at the ſame time obſerved, that he had been obliged to thruſt that ſword through the bodies of ſeveral of his ſeamen, to make the remainder ſtand to their guns: he, at the ſame time, aſked the firſt Lieutenant of the Admiral's ſhip, on board of which the Frenchman was priſoner, how the Engliſh officers contrived to keep their men to their guns?"—" We have no neceſſity to keep them to their guns, (replied the Lieutenant) for the d—l himſelf could not drive them from them."—*Naval Chronicle*, No. xxii. p. 228.

Surpriz'd

Surpriz'd, the ſhining gift he ſhews,
And while his eyes with ſorrow weep,
Admits his own troops felt its uſe,
Gaul's fear-ſtruck warriors to their arms to keep;
And then how Britons to their guns
Are made to ſtand, he fain would aſk?
'That's joy,' 'tis ſaid, to Britain's ſons,
'To drive *them* from them were the arduous taſk."

POLITICS.

Obſervations on the Factions which have ruled Ireland; on the Calumnies thrown upon the People of that Country; and on the Juſtice, Expedience, and Neceſſity, of reſtoring to the Catholics their political Rights. By J. E. Devereux, Eſq. Pp. 160. 4s. 6d. Richardſons. 1801.

MR. DEVEREUX, we underſtand, was a gentleman of good property, and of good family in the county of Wexford; and was one of the four delegates deputed by the Catholics of that county, to preſent an addreſs to the Throne requeſting his Majeſty not to recal Earl FITZWILLIAM. The other three delegates were Cornelius Grogan, Baynall Beauchamp Harvey, and John Hay, who have ſince been hanged for treaſon. We do not mention this circumſtance for the invidious purpoſe of diminiſhing the credit which is due to the aſſertions of Mr. Devereux, but merely to ſhew that he is a rigid, if not a violent, Catholic; and, conſequently, to excite a neceſſary degree of caution, in weighing his arguments, and in appreciating his ſentiments.

By reſtoring the Catholics to what he is pleaſed to call *their political rights*, Mr. D. means, the placing them, in all reſpects, on the ſame footing with Proteſtants. But he has not taken the trouble to define the nature of political rights, which, indeed, he does not appear to underſtand; but contents himſelf with aſſuming a fact which it was his duty to prove. This voluminous pamphlet conſiſts chiefly in a repetition of the facts which have been collected by Dr. Curry (whom the author calls *an excellent man*) and others, in order to prove that the Catholics of Ireland were always a loyal claſs of people, and that ſo far from having perſecuted the Proteſtants, they were always objects of perſecution themſelves. The aſſertion is not new, nor is it ſupported by any new arguments; we ſhall not therefore enter into the ſubject. Hume and Sir John Temple, as having maintained a contrary propoſition, are treated with great, and unmerited, ſeverity by the author, whoſe prejudices, however, if they really ſpring from attachment to his religion, are pardonable. Not ſo his fulſome adulation of Mr. GRATTAN when he ridiculouſly ſtiles, "the *immortal* Grattan—*that great and good man.*" Riſum teneatis? Mr. Grattan's character is very well underſtood now; and the memorable conference at *Tunchinch* will not ſoon be forgotten.

The remarks on the King's Coronation Oath betray extreme ignorance of the ſubject; and the arguments of Mr. Butler which the author deems unanſwerable, have not only been *anſwered* but *confuted* by Mr. REEVES, and the intelligent author of the Letters of Fabius. But ignorance is not

the worſt quality diſplayed in the obſervations on this topic, in p. 105, where he not only ſhews that he knows nothing of the fundamental principles of the Britiſh monarchy, nor of the nature and extent of the regal power, but talks of his Sovereign with a degree of levity which is highly indecent and reprehenſible. Mr. Butler, according to this writer, is endowed with papal infallibility, and to reject the force of his arguments, or to deny the juſtice of his poſitions, we are told, "muſt imply want of honeſty or intellect," we ſhrewdly ſuſpect that the want of honeſty or intellect, if it may be ſaid to exiſt any where, is to be found only in thoſe who ſupport the poſitions of Mr. Butler; and we will aſſign *one reaſon* at leaſt in juſtification of our ſuſpicion.

Mr. Butler, in his tract, reviewed in our number for February laſt, adduced, with infinite triumph, one ſtrong *fact*, which, he boldly declared, *rendered all diſcuſſion ſuperfluous*. The fact was this, that "the Coronation Oath was fixed in Ireland *by the firſt* of William and Mary; at *that time* Roman Catholic peers *had their ſeats*, and *voted* in the Houſe of Lords; Roman Catholic commoners were eligible to the Houſe of Commons; and all civil and military offices were open to Roman Catholics; they were deprived of theſe rights by the act of the third and fourth of William and Mary, and the firſt and ſecond of Queen Anne." The inference drawn from this *fact* is that the Coronation Oath could only refer to the laws exiſting at that time, under which the Romaniſts ſate, voted, and held places. When we reviewed Mr. BUTLER's book, we had ſome doubts as to the accuracy of this ſtatement; but, not having the Iriſh Statutes to refer to, we forbore to urge them. We have ſince, however, taken pains to aſcertain the fact, and our doubts have been converted into certainty.

The impreſſion conveyed to the mind of every reader by the aſſertion which we have quoted above is, unqueſtionably, this; that, notwithſtanding the Coronation Oath, the Roman Catholic Peers and Commons of Ireland actually ſate and voted in the Iriſh Parliament in the *firſt year* of the reign of William and Mary, and continued ſo to do until the *third year* of that reign, when the penal ſtatutes, deſtructive of their former privileges were paſſed. This muſt be the author's *meaning*, too, or elſe his aſſertion would be nugatory and prove nothing. Now whoever, will take the trouble to refer to the Iriſh Statute Book, will find that *the* FIRST *Parliament which ſate in* IRELAND, *in the reign of William and Mary, did not ſit until the* THIRD *year of their reign; and that every member, before he took his ſeat, was obliged to ſubſcribe the Teſt preſcribed by ſtatute of the* 30*th of Charles the Second*. We are utterly aſtoniſhed that a man of ſuch "profound erudition and ſuperior abilities," as our author repreſents Mr. Butler to be, ſhould have been betrayed, by his prejudices, into what muſt be, either an egregious error or a groſs impoſition. Surely we ſhould have more reaſon to accuſe this gentleman and his friends of a "want of honeſty or (of) intellect" than he or they can poſſibly have to prefer ſuch an accuſation againſt thoſe who diſſent from their tenets, deny the concluſiveneſs of their arguments, and refuſe to ſubſcribe to the infallibility of their deciſions.

Of Mr. D.'s ſentiments reſpecting the Union it is difficult to form an opinion. By the following brief quotation, however, which is marked by more beauties than one, we ſhall enable our readers to form as correct an idea of it as they could poſſibly collect from a peruſal of the whole book.

"It is fervently to be hoped that the people of England, by affectionate treatment,

treatment, will merit that cordial attachment never to be acquired by force, and that poor Ireland will forget, in the endearments of her preſent connection, her former ſtate, what ſhe might have been, and the brutal violence of thoſe ruffians who, bribed with her own gold, have ſurrendered her up, mangled and broken hearted! Grattan! reverend name! that harp, whoſe wild notes you accorded to the harmonious tones of liberty, has been ſtruck by the Britiſh Lion, and will ſound no more."

If any of our readers underſtand this ſublime effuſion we will thank them for an explanation of it. To us it is unintelligible. The author does not appear to be much more clear in his ideas than he is in his language. In p. 131, he exhorts the Imperial Parliament to imitate the conduct of the National Aſſembly of France, by the abolition of all religious diſtinctions! The *happy* effects which have reſulted from the adoption of this ſweeping meaſure of reform in France, and its *ſalutary* influence, on religion, morality, and ſocial order in that country, are, it muſt be confeſſed, the moſt potent arguments which Mr. D. could poſſibly adduce, in recommendation of a ſimilar reform here. And, earneſtly anxious to do him all poſſible juſtice, we ſhall here leave him and his work, with that ſalutary impreſſion which this ſtrong proof of the ſoundneſs of his judgment, the clearneſs of his comprehenſion, and the ſtrength of his ability cannot fail to have produced on the minds of our readers.

Democracy the Cauſe of the preſent Dearth and Sufferings of the Poor. By J. W. 8vo. Pp. 36. 1s. 6d. Wright. London. 1801.

THE firſt effort of the author, at the opening of his tract, is briefly to delineate, or rather to glance, at, the progreſs and conſequences of diſaffection in this country, ſince the French revolution, on which topic his remarks are appoſite and pertinent. It is, alas! but too true that—

"Britiſh freedom has been proſtituted in the moſt audacious manner, by the moſt licentious men, for the moſt deteſtable purpoſes, and we ſhould ſome years ago have ſhared in all the horrors of revolutionary France, and have been at this moment the victims of that tremendous miſery which has diſgraced and deſolated, and ſtill continues to diſgrace and deſolate, ſo large and fair a portion of Europe, if the vigilance, firmneſs, and wiſdom of the late incomparable miniſter and his co-adjutors, aided by the good-ſenſe and loyalty of the moſt reſpectable and reſponſible part of the nation, had not reſiſted, over-awed, and controuled the revolutioniſts and Jacobins of Great Britain.

The author then conſiders the various cauſes to which the *Dearth*, artificial as he contends it is, has been imputed; and denies that is it fairly imputable to either of theſe cauſes ſeparately, or to the co-operation of any two or more of them. It is—"he maintains"—the offspring of democracy and jacobiniſm. In proving that the ſcarcity did not proceed from the war, he ſtates a fact worthy of notice; that "the whole quantity of wheat purchaſed in England by the commiſſioners of the Victualling Office in the laſt year did not amount to *one fourteenth part* of the quantity which has been *imported* during the ſame period

He imputes the beſt motives to the *Duke of Portland*, in publiſhing his memorable Letter relative to the ſcarcity; but inſiſts, that it has been attended with very diſtreſſing circumſtances. It certainly put a ſudden ſtop to the ſupply of the markets. In many inſtances which might be adduced

duced, the ſame principle muſt have operated equally. My information is very good, that corn already ordered to the market, was returned to the barn, to wait that advancement of the price which the Secretary of State's Letter encouraged the former to expect. At the ſame time, and for the ſame reaſons, it confirmed the wily ſuggeſtions of the Jacobin and the Democrat, who were employed buſily, but warily, in propagating the belief of a dearth, in order to diſpoſe the people to clamour and commotion."

On the real ſtate of the crops he makes the following remarks.

"The difficulty of aſcertaining the crops throughout the kingdom is well known, and by none better than thoſe whoſe official buſineſs it was to obtain the information.—Nay, I have reaſon to believe, that the Parliamentary Committee was frequently perplexed by receiving different calculations from different perſons of reſpectability, inhabiting the ſame part of the country.

"The writer of theſe ſheets, during the autumn of laſt year, travelled through fourteen or more counties in different parts of the kingdom, and paid particular attention through the whole of his excurſion to the ſtate of agriculture and quality of crops of wheat. As far as his converſation extended, the gentlemen and farmers of the different diſtricts all ſpoke with ſatisfaction of their crops of wheat, allowed that there was no diminution of the uſual ſize of the grain, that it was in general plump and well fed. Nor can it be denied, that the ſeaſon of harveſt in the northern provinces was ſo favourable, and the corn in general ſo well got in, that any damaged wheat in that part of the kingdom at leaſt, muſt have proceeded from abſolute negligence; and, indeed, when we recollect how kindly and favourable the ſpring and the ſummer of laſt year were to vegetation, there was every reaſon to expect an abundant harveſt. I do not, therefore, heſitate to aſſert, and I ſpeak from the moſt ſolemn conviction, that the preſent dearth is not ſcarcity, but ariſes from the artificial fabrication of curious villainy, and perſevering democracy, working upon ignorance and deluded avarice."

He then ſhews that, even admitting the exiſtence of a deficiency in the crops of *one third*, the importation of corn, in the port of London, between the months of December and May, was more than adequate to ſupply it.

On the diſproportion of the price to the ſuppoſed deficiency, on which we have ſo frequently commented, his obſervations are unanſwerable.

"May it not, therefore, be aſked with ſome degree of confidence, admitting the failure of laſt year's crop to be one-third, how it happens that the price ſhould be raiſed four-fold, and upon what ground a deficiency of one-third is to raiſe a commodity four-fold? But if the vaſt importations which have been made to ſupply this doubtful failure of one-third of laſt year's crop be allowed to have their natural effect, we ſhall readily ſuppoſe that the preſent dearth does not proceed from deficiency.—And (dearth being ſo favourable to, ſo promotive of miſchief, diſcontent, and riot) is it to be doubted, that the inſidious demon of democracy (well aware of the ſucceſsful effects of this infernal engine as recently employed to excite the rabble of France to inſurrection, anarchy, and revolution) aware of this, I ſay, is it likely the fiend ſhould neglect this moſt dangerouſly-powerful engine as certain to produce public diſcontent and diſturbance, and the horrors of ſanguinary anarchy,

as

as now matters ſeemed nearly ripe, and the perilous moment at hand, the moment of general exploſion?

"The common price of wheat in the years of fair produce is from ſix to ſeven ſhillings per buſhel; and allowing one-third to be added according to the ſtated deficiency, the price in the ordinary and regular courſe of advance, would amount to about nine or ten ſhillings per buſhel; inſtead of which it has riſen to the enormous and unnatural height of twenty-two ſhillings per buſhel and upwards.—Inſtead, therefore, of about two ſhillings the buſhel, which would have been the equitable advance (avarice diſregarded decency and humanity!) the dealers have raiſed it to near eight times that ſum.—Beſides, we ſhould take into the account the exertions of government to prevent ſcarcity, by ſtraining every nerve of power and wealth, to promote and encourage the importation of all farinaceous ſubſtances proper for human ſuſtenance by ample bounties, and the enormous influx of them, in conſequence of that meaſure, into the different out-ports of the kingdom, as well as that of London.—We ſhould alſo add, the ſuſpenſion of the diſtillery, the uſe of ſubſtitutes for bread, and the patriotic economy which has been adopted by a very large part of the nation.—When we reflect on theſe circumſtances, and the conſequent diminution of the uſual conſumption (ſome families of opulence having totally abſtained from bread,) it would ſeem impoſſible not to perceive the calamity to exiſt in the ſecret machinations and operating villainy of the enemies of Great Britain, whether foreign or domeſtic, (but moſt probably conſpired) as a principle cauſe of the diſtreſſes afflicting at preſent the poor of theſe kingdoms.

"Should additional proofs of this be required, it might be aſked, upon what other principle can any reaſonable man account for the great riſe which has taken place in all other proviſions, when it is well known that graſs, which produces many of them, has been ſo very abundant this laſt mild winter? (as if Providence was fighting againſt the conſpiracy)—Yet every kind of fleſh meat, with butter and cheeſe, have maintained a proportionate advance, with the more important ſuſtenance of bread. And even fiſh, the product of the ocean, is nearly quadrupled in price! Does the ſea, ſo generally friendly to Britain, refuſe its cuſtomary bounty? Nay, *foſſilia* (coals) have been moſt oppreſſively raiſed to three times their former price!

"Such are the inflexible premiſes, as I conceive them, on which I found the opinions here offered to the public."

He compares theſe various circumſtances with the comments upon the ſcarcity in the Jacobin papers and other publications, and concludes by repeating his conviction of the adequacy of his promiſes and the juſtice of his concluſions.

Subſtance of Earl of Temple's Speech, delivered in the Houſe of Commons, on Monday, May the 14th, 1801, on the Subject of Mr. John Horne Tooke's Eligibility to a Seat in Parliament. 8vo. Pr. 64. Wright. 1801.

THIS ſpeech contains a full and elaborate diſcuſſion of the general queſtion, whether the clergy are eligible to ſeats in Parliament? The noble Lord adduces a ſeries of facts and precedents to prove not only that they *are* not, but that they never *were* eligible as repreſentatives of the people. He admits that, the clergy were repreſented in Parliament, by perſons of their own order, until the reign of Henry the VIth, but denies that ſuch repreſentatives had any thing more than the power of *conſulting* and *adviſing*. In that reign they

petitioned to be relieved from what they conſidered as a burden, and, in ſome degree, as a diſgrace; though they continued to exerciſe this privilege, partially, until the year 1640. This petition, however, is of no weight, becauſe it is notorious that ſeveral boroughs in the kingdom preſented ſimilar petitions; and if this were the only reaſon to be urged againſt the clergy, it might as well be urged againſt many of the Commons. But the general practice is preſſed with more force and ſucceſs.

The clergy in the reign of Queen Elizabeth, notwithſtanding their former petition, urged their claim, and petitioned the Queen to allow them to ſit in the Houſe of Commons. Lord T. quotes this petition againſt them, becauſe in it, they repreſented themſelves as dependent upon her Majeſty, and as well inclined to promote her intereſt and power. But it is very unfair to urge this as an objection; or to infer from it that the clergy were more diſpoſed than any other body of men to favour any unconſtitutional exertions of power on the part of the crown. It was very natural for them to employ ſuch language to ſuch a Queen, and it appears to us that his Lordſhip has very ill ſtudied the character of Elizabeth, or he never would have drawn ſuch an inference from this petition; and ſtill leſs would he have aſcribed the Queen's rejection of it to "*conſtitutional feeling.*" Every body knows, that a greater tyrant than Elizabeth never exiſted; and no ſovereign ever ſate upon the throne who treated parliamentary privileges, and parliamentary independence, with ſuch perfect contempt. Indeed, if one part of the petition be true, the Houſe of Commons were truly deſerving of contempt; for it is ſtated to have been "ſomewhat imbaſed by youths, ſerving-men, and outlaws." We can the more eaſily credit this aſſertion becauſe we have, within the laſt fifty years, ſeen it *greatly imbaſed* by inſolvent debtors, uncertificated bankrupts, and notorious ſwindlers; by men, in ſhort, who have bought ſeats with the money of their creditors, and fled to the Houſe as a refuge from a goal. Nothing of this kind is, of courſe, to be ſeen in the preſent parliament, which its own laws, (that is, its own will) exempt from all animadverſions whatever.

His Lordſhip thinks that as the clergy ſtill enjoy the right of meeting in convocation, they can have no right to ſit in Parliament. He argues the queſtion with great force and ability, and his ſpeech contains much uſeful and intereſting information. It is known that his Lordſhip's motion, for the expulſion of Mr. Tooke, was rejected, and a new bill brought in, partly declaratory and partly enacting, to diſqualify the clergy in future from holding ſeats in Parliament. For our own part, we object ſtrongly to this temporizing meaſure; we think the queſtion ought to have been met fairly and fully, and the right either acknowledged or denied, without qualification of reſerve; In the new bill, we underſtand, a clauſe was introduced for the ſole purpoſe of exempting the individual Mr. Tooke, from the general operation of the prohibitory law. Upon what principle of public juſtice ſuch a clauſe could be founded we profeſs ourſelves utterly at a loſs to underſtand. Either Mr. Tooke had a right to ſit, or he had not. In the firſt caſe no law was neceſſary to confirm him in his ſeat; and, in the laſt, to ſelect him as an object of legiſlative indulgence appears to us to be nothing leſs than a dereliction of principle, and an act of injuſtice to every other clergyman in the kingdom.

POETRY.

POETRY.

Bonaparte's Reverie; a Poetical Romance. Second Edition. Small 8vo. Pp. 106. Richardſons. 1800.

IT is juſtly obſerved, in the Introduction, of the invaſionof Egypt, that "its injuſtice has hardly a parallel in modern hiſtory; and if the reader will turn to the Ex-director Rewbell's defence of his colleagues and himſelf, in the Council of Elders, it is expreſsly ſtated, Bonaparte '*anſwered all objections, obviated all difficulties, removed all obſtacles.*'

"If it was projected by the Directory to ſacrifice their Italian army, when they thought their ſervices no longer wanted, or to attack, through Egypt, our Eaſt India poſſeſſions, the council who planned, and the man who agreed to execute ſo unjuſt a cruſade, are equally implicated in the guilt."

So far ſo well; but the author ſeems dreadfully afraid of being expoſed to cenſure, for want of *liberality* and *candour*, and therefore proceeds thus—

"But, at the ſame time, the writer would wiſh to ſpeak of him, with that candour ever due to an enemy, as a *man of the greateſt courage, ability*, and *reſources*, but inſtigated, by a frenzied ambition, to actions that perhaps he would have ſhrunk from at an earlier part of his life. The Reader will pleaſe to obſerve Bonaparte's character is here drawn after the Conqueror of Italy had degraded himſelf into the Free-booter of Egypt."

We certainly have no objection to *candour*, properly ſo called; but we ſee no reaſon why the bard ſhould have *introduced* any part of that "cloud of *fiction* and poetic licenſe" which he tells us obſcures his poem, into his *introduction*. Theſe praiſes of Bonaparte betray almoſt as much of *frenzy* as the ambition of that chief, and though he might plead, in excuſe, "the poet's eye in a *fine frenzy* rolling," for any ſlip of the hand in his *verſe*, it will not ſerve him in his *proſe*. We do not mean to contend the point with him, but ſhall refer him to the pamphlet entitled, *The Great Man*, which he will find in the Appendix to the Eighth Volume of our Review. We wiſh, however, to aſk him whether Bonaparte was not as much the *Freebooter of Italy*, as "the Freebooter of *Egypt?*" Was not his conduct in the former country marked by injuſtice as flagrant, plunder as enormous, and cruelty as atrocious, as his conduct in the latter? It certainly was; therefore the diſtinction attempted to be drawn by the author, only betrays his own weakneſs or his own prejudice.

The verſes are not above mediocrity, as the following extract, ſelected without diſcrimination, will ſuffice to ſhow.

"So Perſia's lofty kings, in days of Yore,
Their fable millions on the ocean bore;
One,* the great Cyrus' wild and frenzy'd ſon,
Envy'ng the laurels by his father won,
Sought the ſame coaſt, purſu'd the ſelf-ſame plan,
Heedleſs of juſtice, equity, or man;
March'd where the groves of that fam'd temple ſtand,
That fertile iſle, within a ſea of ſand.

* "Cambyſes."

Th'

Th' offended God, who ſcorn'd his boaſted might,
Gave but a frown, and all was ſtill as night;
Hardly one trembling wretch eſcap'd to tell
The dreadful ſtorm by which whole armies fell.
The other * made e'en Neptune feel the load,
As his proud navy on the ocean rode;
In all its glory ſaw that navy loſt,
His projects baffled, and his wiſhes croſs'd.
(So he by Britons view'd his laurels fade,
And all his trophies wither in the ſhade,
Saw e'en the Pyramids our feats admire,
And Memnon tune again his broken lyre,
Saw Egypt's deities in homage bend,
And hail Britannia as their only friend;
While ſtung with rage, all ſhame, all honour fled,
Wreaks his poor vengeance on the mighty dead:
Hail gallant ſhade!—though wide your aſhes lie,
While Nelſon lives, your name ſhall never die.†)
Like him, unfeeling, treacherous, unjuſt,
Falſe to his troops, regardleſs of his truſt,
Baſely deſerts his gallant vet'ran band,
Condemn'd to linger on a dreary ſtrand,
Left to their fate, to cruel foes a prey,
In a ſmall bark he meanly ſteels away;‡
Silent ſhe ſpreads her canvas to the gales,
And Afric's curſes fill the parting ſails."

The deſcriptive lines in P. 35 *et ſeq.* are cenſurable on the ſcore of licentiouſneſs. In the note to P. 77, there are ſome juſt obſervations reſpecting the revolution which placed Bonaparte on the Conſular Throne, and on the *inſult* then offered to the people of France, by the Corſican Uſurper, which, he remarks, "is ſomething like Caligula making his horſe Conſul." But it alſo contains ſome unjuſt *alluſions* (for the author dares not *ſpeak out*) to the ſtate of liberty in this country. Some incenſe, not very fragrant, is offered up at the ſhrines of *Koſciuſko* and *Waſhington*, about whoſe heads

* "Xerxes."

† "Bonaparte's conduct to the brave though unfortunate Admiral Bruyes (whoſe only crime was having followed his orders too ſtrictly, and whom he firſt ſacrificed, and then calumniated) will ever reflect the greateſt diſhonour upon himſelf. Jaubert's letter, of the 9th of July, and Admiral Ganteaume's, both prove he detained the fleet contrary to Bruyes's remonſtrances; to whom he wrote, on the 27th of July, 'when you inform me 'what you have done at Aboukir, you ſhall receive *farther orders* from me.' —And yet, when mentioning the battle of the Nile to the Directory, he had the effrontery to write, 'that to the 24th of July, he thought Bruyes 'had ſailed for Corfu, or entered the Port of Alexandria; but '*Dead men* '*tell no tales.*'—See the Intercepted Correſpondence." Part 1ſt.

‡ "The ſecrecy with which he re-embarked, and the care he took to conceal it from his army, clearly prove he deſerted them. For an account of his precautions, ſealed orders, &c. ſee the circular letter of the adminiſtration of the department of the Var, 10th October, 1799, announcing his arrival in France, manner of his embarkation, &c."

the

the bard has rolled his thickeſt "clouds of fiction and poetic licenſe." In ſhort his Muſe does not ſeem to be *at home*; ſhe labours under an awkward reſtraint; and appears as if ſhe had "*a good long way to go*, and had been reluctantly forced from the delightful groves of Twickenham to the gloomy receſſes of *Saint-Mary-Axe*.

The Note at the end of the poem, in the form of a poſtſcript, contains a charge of high crimes and miſdemeanors againſt the Britiſh Miniſtry.

"It was they who combined the diſcordant parts of the French Republic, coaleſced her jarring parties, amalgamated her hoſtile factions; while their interference alone prevented that civil war which they moſt wiſhed, and for the attainment of which they have ſacrificed millions of money and ſpilt rivers of blood. It was they who called into action all the energies of her mighty empire, and who brought into the field all the talents of her conquering generals. It was they who made the name of England odious in every part of the world; envied by ſome, feared by others, hated by all: and have even turned ſome of our allies* into foes (while France has had the addreſs to convert her very enemies into friends). They have created, in the very heart of Europe, a military government, and have rouzed ſuch a ſpirit of martial enthuſiaſm throughout France, that ſhe bids fairer to attain univerſal empire than any European ſtate ever did before; combining, under the forms and energies of freedom, all the ſecrecy and force of deſpotiſm: uniting, to every thing that old Rome poſſeſſed, all the modern refinements, both in arms and politics; having a party in every ſtate, in every country."

We ſhrewdly ſuſpect that all this pretty *cloud of fiction* would have been rendered infinitely darker and thicker if there had not been "*ſuch a perſon as the Attorney General, and ſuch a place as the King's Bench.*"—Verbum ſat. But enough of this ſuckling Whig, who would do well to quit the Muſes for the counting-houſe, and whom, for the preſent, we ſhall only admoniſh in the gentle words of Figaro—*Allez coucher, Baſil.*

Idyls: In two Parts. By Edward Atkyns Bray. Small 8vo. 4s. 6d. Pp. 142. Rivingtons, London. 1800.

IN our Review for December, 1799, we noticed a volume of Poems from this author. We obſerved on that occaſion that he was by no means deficient in poetical ſpirit, and we are now glad to obſerve that his talents are conſiderably improved. The IDYL is a ſpecies of compoſition, that has not been familiarized in our language. Very few Idyls, we believe, have appeared, except in tranſlations from GESSNER, and other German writers. Our author has evidently caught the true character of this kind of poetry. There is a paſtoral elegance in his Muſe, very different from ruſticity, with delicacy of ſentiment and occaſional touches of intereſting pathos. Mr. Bray, we underſtand, means to renounce the gentle Muſe for the wrangling bar, to which, we underſtand, he will carry a liberal and accompliſhed mind. The author in his advertiſement tells us, that he is preparing a ſecond part for the Preſs, under the title of BRITISH IDYLS, as thoſe before us may be conſidered as chiefly ARCADIAN, and abounding in the

* "Though we ſeem to have hardly one left, except Auſtria deſerves that name, who appears to purſue nothing but a ſyſtem of ſelf-aggrandizement."

images

images drawn from Pagan mythology. Our readers will of courſe wiſh to ſee a ſpecimen of our author's manner, and therefore we ſelect the following Idyl, though, if we had room, we could have given one of greater merit, but too long to be at preſent conveniently admitted.

THE HUNTER.

" Beneath a rock, with ſhadowy pines o'erhung,
Around whoſe branches wreaths of ivy clung,
Reclin'd young THYRSIS on the moſſy ground,
Where perfum'd flowers exhal'd their breath around.
A varied ſcenery ſpread before his view:
Mountains, far diſtant, ting'd with airy blue;
Here gloomy groves, and there a ſunny mead,
Where low'd the ox, and neigh'd the prancing ſteed.
" A purling ſtreamlet, from a neighbouring wood,
Thro' whiſpering reeds that ſwift its way purſued,
Soon with its murmurs lull'd him to repoſe;
When pleaſing viſions to his fancy roſe.
Nor long he ſlept—the bugle's mellow ſtrain
Pour'd thro' the woods, and rous'd the ſtartled ſwain.
Whilſt, pleas'd, he liſten'd to their cheerful ſounds,
Forth from the woodlands ruſh'd the panting hounds;
And, whilſt their tongues were reeking with its gore,
With ravenous teeth a ſhaggy wolf they tore.
The huntſman follow'd, o'er whoſe manly face
Spread the warm fluſhes of the lengthen'd chace.
A bleeding lamb he fondled on his breaſt,
And thus with ſmiles the liſtening ſwain addreſs'd:
'I gueſs, young ſtranger! from your paſtoral crook,
'Yours are yon flocks that browſe beſide the brook,
'And theſe your native groves, your ſacred home,
'From whoſe lov'd ſhades you ne'er have ſigh'd to roam.
'I, born far diſtant from theſe fertile plains,
'Heed not the cares or joys of ſimple ſwains,
'But, when Aurora pours her ſaffron ray,
'O'er unknown wilds purſue my devious way,
'With panting beagles chace the timid deer,
'Or at the boar diſcharge my pointed ſpear.
'I fought theſe woods with buſkin'd feet this morn,
'Whilſt on my ſhoulder hung the bending horn,
'And, from their haunts th' affrighted prey to rouſe.
'Swift as I ruſh'd thro' brakes and bending boughs,
'Loud ſhrieks aſcended from the vale below—
'The chace I left, purſu'd the ſounds of woe,
'And on the plain perceiv'd a weeping Fair,
'Tearing with frantic hand her flowing hair.
'Her dog lay lifeleſs, torn with many a wound,
'Whoſe blood with crimſon ſtain'd the verdant ground.
'Her flock diſpers'd o'er all the vale ſo wide,
'Flew thro' the woods, or climb the mountain's ſide.
'Near as I drew to eaſe her wild alarm,
'She pointed o'er the plain her ſnowy arm,

'And

'And cried 'A wolf, that ravenous beaſt of prey!
'Has kill'd my dog, and borne my lamb away.'
'With tuneful throats my hounds the thief purſued,
'O'er hills and dales, to yonder gloomy wood.
'Tired with the chace, at length he dropt his load,
'While from its fleece a few red blood-drops flow'd.
'I heard it bleat, examin'd every wound,
'Saw they were ſlight, and rais'd it from the ground;
'Whilſt my ſtauch pack o'er echoing woodlands flew,
'And kept the wolf, their ſavage game, in view,
'Till with their teeth they ſeiz'd his ſhaggy ſide—
'He ſnapt, he ſnarl'd, he roar'd aloud and died.
'Thou, gentle ſwain! may'ſt know the hapleſs fair,
'Who owns this lamb—then take it to thy care;
'And, whilſt I wander to my native cot,
'Far from the beauties of this lovely ſpot,
'Haſte thou, my friend, diſpel the virgin's fears,
'Suppreſs her ſighs, and dry her flowing tears.'
"He ſaid: whilſt THYRSIS, with a fond embrace,
Receiv'd the lamb, that, bleating, lick'd his face.
Then firſt its collar ſtruck the Shepherd's view,
Tied round its neck with ſtrings of azure hue.
Inſtant deep bluſhes all his cheek o'erſpread—
Of rapturous joy a few ſoft drops he ſhed,
And cried, 'This prize, this prize to me how dear!
'Oh! then forgive, forgive the pleaſing tear!
'To her I love, and cannot but adore,
'Oh! how I long her favorite to reſtore!
'Know too that DAPHNE, who, in earlieſt youth,
'Receiv'd my vows, with hers requites my truth.
'Her happy parents and my aged ſire
'With cheering ſmiles have fann'd the glowing fire;
'And, when to-morrow's dawn illumes the eaſt,
'Whilſt ſwains and maids attend the rural feaſt,
'Their hands preſent her to my longing arms,
'A bluſhing bride, in all her native charms.
'This tender lamb, the favorite of the fair,
'Firſt ſaw the light, and breath'd the vital air,
'When, on the mead, the village youth, ſo gay,
'Danc'd to my pipe on DAPHNE'S natal day.
'This I ſelected from the bleating train,
'That, mid the florets, gambol'd on the plain,
'And, as the collar round its neck I tied,
'Gave it with homage to my future bride.
'Amid yon grove, where waves the towering pine,
'Stands a high temple, with a ſplendid ſhrine
'Sacred to Venus and thoſe Powers above
'Who bind us mortals in the chains of Love.
'Crown'd with the myrtle's ever-verdant boughs,
"We there, to-morrow, plight our nuptial vows.
'There too 'tis doom'd this lamb ſhall loſe its life.
'Pierc'd on the altar by the ſacred knife;

'Whilſt

'Whilſt waving clouds from pureſt flames ariſe,
'And waft its vapors to the vaulted ſkies.'
"The Hunter, ſmiling, breath'd a fervent prayer,
That Jove ſupreme might bleſs the happy pair".

The Idyls are preceded by ſome recommendatory lines from Mr. EVANS, a brother bard, and a friend of the author. They indicate a liberal ſpirit as well as a poetical taſte.

A Poetical Epiſtle to Sir George Beaumont, Bart. on the Encouragement of the Britiſh School of Painting. By William Sotheby, Eſq. F. R. S. and A. S. S. 8vo. Pp. 38. Wright. London. 1801.

NO man can, with greater propriety, ſtand forth as the advocate of Britiſh genius, than he who poſſeſſes ſo large a portion of it himſelf. Such a bard, with a deep knowledge of his ſubject, writes from the double impulſe of feeling and of judgment; and can ſcarcely fail to impart to his reader ſome portion, at leaſt, of thoſe lively ſentiments which he depicts with equally brilliancy and ſtrength. Mr. Sotheby certainly ranks among the firſt of the Britiſh bards of modern times; and this epiſtle is by no means calculated to diminiſh that fame which he has ſo juſtly acquired by the former productions of his Muſe. He here, as on former occaſions, diſplays the genuine feelings, and unadulterated ſpirit of a true patriot. Anxious for the welfare, the honour, the happineſs, the morals, of his country, he ſtrongly deprecates the idea of ſending our artiſts to France in ſearch of thoſe models of antiquity, the ſtudy of which is eſſential to the formation of a pure taſte; and, at the ſame time, he ſucceſsfully combats the degrading notions of foreign arrogance, which has excluded from the attainments of Britons, taſte, fancy, and art! Mr. S., by a faithful delineation of the prominent features of our leading artiſts, clearly proves the injuſtice of this prejudiced excluſion. We ſhall make two or three extracts which we hae no doubt will generate a ſtrong deſire in our readers to peruſe the whole poem, which will amply repay them for the trouble, if pleaſure can be called trouble.

"Valour, a banner'd knight, on Crecy's field
Who couch'd his lance, and grasp'd his ſable ſhield;
Whoſe ſteed, 'mid Agincourt's emblazon'd plain,
On Gallia ſhook the blood-drops from his mane;
O'er her arm'd nation lifts the patriot ſpear,
Calls on th' invading hoſt, and mocks at fear.
"Far as old ocean winds his billowy zone,
The empire of the ſea is all her own.
From heroes old tranſmitted victory runs,
Drake, Raleigh, Howe, ſtill triumph in their ſons.
With Duncan's arm they fir'd the Belgic main;
With Jervis quell'd at once the pride of Spain;
And wav'd round Nelſon's brow, in ſtern delight,
Fame's gory banner 'mid Aboukir's fight.
E'en now, again, proud victory's brazen roar
Bear Nelſon's * name to Britain's echoing ſhore,

* "This alludes to the recent news of the deſtruction of the Daniſh fleet, the 2d of April 1801."

'Mid

'Mid waves of blood, through horror's fiery blaſt,
The mighty maſter of the ocean paſt;
Troops, train'd to battle, here his courſe oppos'd,
There thundering forts the winding channel clos'd,
Ship link'd to ſhip, where ſtationed navies lay,
Bulwark on bulwark raked the watery way;
Death ſteer'd his prow, and burſt the triple chain,
That barr'd 'gainſt Albion's fleet the Baltic main:
Fate from his hand th' avenging thunder hurl'd,
And ſtill'd the tempeſt of the northern world."

The Bard entertains the beſt-founded apprehenſions of the evils which will reſult from an intercourſe with France on the return of peace; a period fraught with more danger to the moral and ſocial world than the unthinking multitude are apt to ſuſpect, or inclined to believe.

" Our fleets from ſea to ſea have lightning hurl'd,
And, wing'd by victory, flown to ſave the world:
A ſterner trial waits, when peace unplumes
The warrior's brow, and ſofter pomp aſſumes.

" I dread not Gallia's deſolating pow'rs,
' No hoſtile foot ſhall bruiſe our native flow'rs.'
I dread her not, ſtern foe array'd in arms;
I dread the Syren deck'd in magic charms;
I dread her crown'd enchantreſs of the heart,
And hail'd by Europe, arbitreſs of art.

" The feaſt is ſpread in proud theatric ſtate,
Th' invited nations at her portal wait.
Tranſported gueſts! the golden gates expand,
The ſhout of rapture burſts from land to land.
Zephyrs, whoſe roſeate wings ſoft dews diſtil,
The air around with ſweets Sabean fill:
Banners where rainbow colours richly play,
Catch the ſoft gale, and ſtream a fairer day.
Above, below, around, the viewleſs choir
Wake the ſoft flute, and ſweep th' accordant lyre,
And, at each tuneful ſtop, from nymphs unſeen,
Symphonious voices ſwell the pauſe between.
Others, by beauty moulded, move in ſight,
And every ſenſe by every charm delight,
With flowing locks, looſe robe, and boſom bare,
Melt in the dance, that floats upon the air.
Th' enchantreſs ſmiles, her hands a goblet hold,
On Hebe's boſom Cupid wrought the mould:
Th' enchantreſs ſmiles, and mingles in the bowl
Drops of Circean juice, that drug the ſoul.

" Ah, woe for Britain! if her youthful train
Deſert their country for the banks of Seine!
Ah, woe for Britain! if inſidious Gaul
Th' attracted artiſt to her trophies call.

Here

Here Vice, ſlow ſtealing on with ſecret fear,
Chain'd by ſtern Juſtice, ſtops in mid career;
Rous'd at the public eye's indignant flame,
Here conſcience burns upon the cheek of ſhame;
And Penitence, that ſighs to be forgiv'n,
Still holds her faith in God, her hope in Heav'n.

By Gallia train'd to meretricious charms,
Art ſhall extend the triumph of her arms,
And iſſue forth, fit inſtrument deſign'd
To ſpread her empire, and corrupt the mind.
Let commerce, freedom, virtue, *Here*, withſtand,
And, train'd to moral grace, her pow'rs expand."

The contraſt between the life of the uncultured ſavage, and the enervated ſlave of luxury is ably drawn.

" And happier far in nature's early ſtage,
The ſavage ſtruggling with a barbarous age,
By want ſurrounded, and by danger fed,
The cave his ſhelter, and the rock his bed;
Than fortune's ſilken ſons, in luxury born,
Where plenty o'er them pour'd her golden horn,
Who, foes to art, by culture unreſtrained,
Reel o'er the bowl, by feveriſh paſſions drain'd,
Or doze out life, on Sloth's dull couch reclin'd,
And liſtleſs droop in apathy of mind.
Ah! I have heard their unavailing ſigh,
Seen life's dull picture in their rayleſs eye,
Seen from their palſied hand the goblet fall,
Seen, as they ſtoop'd to taſte, the banquet pall,
Seen them, habitual ſlaves of daily vice,
Graſp, with familiar fiends, the loaded dice,
While beauty withering in a widow'd bed,
O'er her lorn babes the tear unpitied ſhed;
Seen them worn out in manhood's golden prime,
Droop like hoar age beneath the load of time,
And ah! in youth, in health, and beauty's bloom,
By mad ſelf-ſlaughter ſtain'd th' unhallow'd tomb."

The concluding invocation to the beloved Sovereign of theſe realms is highly animated; and we truſt, that the bard's prayer will not paſs unheeded.

" While frantic Gaul, her native arts o'erthrown,
' From the waſte palace reft, and proſtrate throne,
' Cruſh'd on the altar, where, his God denied,
' Th' infuriate Atheiſt thundering Heav'n defied,
' Cruſh'd on the tomb, where, bending o'er the dead,
' Fame crown'd the chief, that for his country bled:—
' While o'er the ravag'd earth, from clime to clime,
' Marſhall'd by avarice, ſacrilege, and crime,
' Her hoſts, like locuſts warping with the wind,
' Smote all beneath, nor left a wreck behind,

' From

'From plunder'd temples, and demoliſh'd fanes;
'Pluck'd violated Art's ſublime remains,
'And on the baſis of eternal ſhame,
'Rear'd the frail pile of tranſitory fame.——
'King, Guardian, Father! Art beneath the hand
'Roſe to new triumphs on this ſhelter'd land,
'O'er Stateſmen, Patriots, Heroes laid in duſt,
'Grav'd the proud tomb, and fix'd the breathing buſt;
'In conſecrated domes ſublimely ſoar'd,
'And deck'd the fane of God, by faith ador'd.
'Oh may the realm, by thy example fir'd,
'Bleſs'd by thy virtues, by thy taſte inſpir'd,
'Raiſe public artiſts, guardians of her fame,
'And kindle genius with celeſtial flame!
'Each ſhall reflect on each; Art's moral views
'A moral influence o'er the land diffuſe:
'Exalt the ſtandard of the public mind,
'Show taſte and truth eternally combin'd;
'Taſte that from ſenſe, to thought, to life, extends,
'And truth, that to its object, God, aſcends!"

Matilda, or the Welch Cottage; a Poetic Tale. By the Author of Theodore, or the Gameſter's Progreſs, &c. 18mo. Pp. 84. White. Fleet Street; Cobbet and Morgan, Pall Mall. 1801.

THIS is a peculiar Tale, told with ſimplicity, and interſperſed with religious and moral reflections, highly creditable to the author. The lines are blank verſe, and are not deſtitute of harmony nor force.

DIVINITY.

A Defence of Scripture Doctrines, as underſtood by the Church of England; in reply to a pamphlet, entitled, "Scripture the only Guide to Religious Truth," or a "Narrative of the Proceedings of a Society of Baptiſts, in York, in relinquiſhing the Popular Syſtems of Religion, &c." In a Series of Letters to Mr. D. Eaton. By the Rev. John Graham, Rector of St. Mary, Biſhophill, Sen. and of St. Saviour, York; and Chaplain to the Right Hon. Earl Bathurſt. 8vo. Pp. 118. 2s. 6d. Matthews. London. 1800.

AFTER the many excellent publications which have appeared, from time to time, in vindication of the peculiar doctrines of Chriſtianity, it was a duty incumbent on the preſent author to ſtate his principal reaſons for ſending into the world his "Defence of Scripture Doctrines."

"I do not recollect," (ſays Mr. Graham) to have ſeen any work of ordinary ſize, and cheap price, which treats upon *all** the ſubjects here neceſſary to be diſcuſſed, in a way calculated for popular uſe.

"Many

* "Amidſt the numerous convincing tracts that have been written in defence of detached doctrines, I here take the opportunity of recommending

"Many perſons, when any of theſe important doctrines are aſſailed, do not know what books to enquire for; they, therefore, either ſit down with bad impreſſions upon their minds, or elſe, more uſually, increaſe thoſe impreſſions, by being led to apprehend, after an unſucceſsful ſearch, that no ſatisfaction is to be had.

"Old books, eſpecially if they be in any meaſure of a controverſial nature, are ſeldom read; becauſe they are old, and becauſe they are ſuppoſed to be ſuited only to the occaſion for which they were written.

"Such being the reſtleſs perſeverance of the enemies of orthodox principles, that without having offered ſatisfactory arguments in reply to the able defences which have been made for theſe principles, they perpetually bring forward their ſentiments as if they had never been anſwered: the only method left us, of counteracting their pernicious attempts, ſeems to be, to follow up each ſucceſſive publication of any weight, with an appropriate reply.

"————Demo unum, demo etiam unum,
Dum cadat. HOR.

"Although this little work has kept the NARRATIVE, to which it was intended to be a reply, cloſely in view; yet I have endeavoured ſo to frame it, that it may, upon the whole, be perfectly intelligible to thoſe who have not ſeen that publication. Moreover, ſince the ſubjects of it are the moſt important doctrines of religion; and ſince, in replying to the narrative, I have, in ſome meaſure, met the principal part of popular objections and reaſonings which occur in other Socinian writers upon theſe ſubjects; it may, in the abſence of ſomething more excellent, be not without its uſe in the hands of ſerious orthodox Chriſtians in general."

"It is not my deſign (obſerves the author, at the concluſion of his firſt letter) to notice all that your publication contains. With what you repreſent as the peculiar views of Methodiſts and others, with 'Seekings' in the ſenſe in which you uſe the term, with 'inward witneſſes,'—'extatic impulſes,'—'enthuſiaſtic frames,' &c. &c. I have nothing to do. If you have not miſrepreſented the perſons, who you ſay pretend to them and rely upon them, they muſt anſwer for themſelves. Theſe things form no proper part of true religion. The queſtions principally to be conſidered are,—What is the Revelation which Jehovah has given concerning himſelf?—What is the real character and condition of man?—How is he to obtain the favour of God?—How to be poſſeſſed of that holineſs without which no man can ſee the Lord?—Theſe important particulars will all be ſpoken to, in the courſe of the following letters."

The ſecond letter is an able vindication of the Trinity.

In the third letter concerning "the main Intention and Effects of the Death of Chriſt," we were particularly ſtruck by the following paſſage:

"You attempt to make this doctrine harſh and odious, by repreſenting the maintainers of it as looking at Chriſt as amiable, but on the Father as a vindictive and forbidding Being. Whatever ſpeculative concluſion you may think yourſelf at liberty to draw from ſuch views; thoſe who glory moſt in the atonement of Chriſt, and love him moſt, do not regard the

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to my reader's peruſal, two publiſhed a few years ago at Leeds; the one entitled 'a ſhort Defence of the Divinity of Chriſt;' the other, 'a ſhort Defence of the Atonement of Chriſt."

Father

Father as a vindictive, unlovely Being; but as a reconciled, gracious God. They do indeed look upon God as a jealous God, who will by no means clear the unatoned-for guilty; but they see him a God of love as well as of justice. They apprehend that it is to the love of God they owe the coming of Christ. When they view the Son of God dying for sinners, they have far more exalted conceptions of the love and goodness of God, as well as of his justice, than it is possible to entertain on the Socinian plan. They exclaim with the Apostle, 'God is Love.' "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.' 1 John iv. 9.—They boast with the Apostle Paul, 'God commendeth his love towards us in that while we were yet sinners Christ died for us,' and they reason with him: 'if God spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things.' *

In the fourth letter, on the subject of "Election," the author pleads the cause of the "*respectable Predestinarian*" in a manner which we cannot approve. This, in truth, is a very delicate subject; and, had Mr. Graham "declined entering into it" at all, perhaps he would have acted more judiciously.

The fifth Letter, "on the Influences of the Divine Spirit," is not to us *perfectly* satisfactory. "The extraordinary gifts of the Holy Spirit (says Mr. Graham) are not now expected at all. No man, SOME ENTHUSIASTIC INDIVIDUALS EXCEPTED, now expects to be empowered to work miracles, or to have future events revealed, or to have any express Revelations and communications from heaven, any secret whisperings or private interpretations, any dark inward work whatever upon the mind." This is a strange assertion. Nothing can be more notorious than that the kingdom is divided *almost* between Methodists and Deists. If we look into any town, almost in England, and examine the religious creeds of its inhabitants, we shall find that the thinking (or rather half-thinking) gentry are Deists or Socinians, some professedly, others secretly; that the majority of the middle classes are Calvinistic or Arminian Methodists; and that three parts of the lowest orders are Methodists. To pass over the Methodists, therefore, who certainly pretend to those extraordinary communications from heaven, in so cursory a manner, under the appellation of "some enthusiastic individuals," seems to argue a partiality for this prevailing and arrogant fraternity. We ourselves are acquainted with numerous Methodists; with two, in particular, who very lately informed us, that they could point out the very time and place when they received their call from the Holy Spirit; and that, from the moment of that call, they have been numbered with the elect people of God. It is true, they do not presume to work miracles; but of "secret whisperings and of dark inward workings," they unceasingly make their boast. In proceeding with this letter (which is, for the most part, well written) we hailed with pleasure the following passage:

"But whilst I maintain and shew that to believe the Gospel of Christ to be the truth of God, is not true and saving faith; I am as far from understanding by it, on the other hand, any internal attestation or Revelation from Heaven, which shall be prior to and productive of a belief that my sins are forgiven. It is this idea of saving faith, (a faith such as you state

* "Rom. viii. 32."

once to have been yours, and which I believe ſome individuals have imprudently and unſcripturally held) which has brought the work of the divine ſpirit into much contempt. It has filled many with a falſe hope and peace. Many well-meaning perſons alſo, deſirous of attaining it, from ignorance of the way in which pardon and peace are to be ſought, and not being able to poſſeſs themſelves with a perſuaſion, that their ſins were forgiven, have walked in much diſtreſs and bitterneſs of heart; whilſt thoſe who have been brought under the influence of a belief, ſeated only in the paſſions and imagination, have thereby been prepared, in the end, for hardneſs of heart, ſcepticiſm, and error; for obſervation teaches us, that enthuſiaſm generally leads towards infidelity."

Many parts of the ſixth letter, "on the Fall of Man and the Neceſſity of a Redeemer," are excellent. We regret our want of room for a long extract.

"All Scripture, all experience ſhews, that true religion is not explored by the dim lamp of reaſon and philoſophy, but diſcerned under the bright beams of the Fountain of true Light, as it is manifeſted and made known in the Goſpel. It is not a diſcovery, but a cordial acceptance of plainly revealed truth. It is found not in the vaunting reaſoner, who is confident in his powers, and obliges all the Counſels and Scriptures of God to paſs under the yoke of his narrow comprehenſion, but in a heart ſenſible of its natural weakneſs and blindneſs, and humbly looking up to God in prayer, to be guided in judgment, and led in the way everlaſting."

In the ſeventh and laſt letter, the author remarks upon the reaſons which his antagoniſt aſſigns for ſeparating from the eſtabliſhed church; upon the qualifications neceſſary for a proper inveſtigation of religious truth; and upon Mr. Eaton's preſent ſyſtem, when contraſted with that which he has abandoned."

On the whole, we conſider this as a valuable "Defence of Scripture Doctrines as underſtood by the Church of England."

The Triumph of Truth in the Teſtimony of its Foes; or Proofs of the Authenticity of the Bible, derived from the Evidence of its Oppoſers, Supporters and Revilers, interſperſed with Thoughts on Modern Infidelity, and on the Moral, Political, and Religious Revolutions of the preſent Age; in a Series of Letters to a Diſciple of Deiſm. By Thomas Bingham. 12mo. Pp. 223. Croſby and Letterman. London. 1800.

FROM the contents of theſe letters, it will be eaſily perceived, that Mr. Bingham is no common writer. His enquiry into the circumſtances of the times and the different expectations of them; the cauſe of modern attacks on the Bible, and his deſcription of the perſons not beſt qualified to appear in its defence (Letter I.) tend, for the moſt part, to prepoſſeſs the reader in favour of the author, as a man of ſound ſenſe, who has the courage to think and to ſpeak for himſelf. For the ſecond letter; no perſon (except Archdeacon Paley on moſt of theſe topics) hath ſet forth ſo clearly, the connection of the Old and New Teſtaments—the Evidence of the one proving the Authenticity of the other—the Character of Jeſus Chriſt as drawn by Deiſts—the Proofs of his Meſſiahſhip—the Reſurrection of Jeſus, as the grand Fact on which the whole of Revelation depends—the Connection between this Fact and the Truth of Scripture—the Conduct of Peter—the Voluntary Suffering for an Opinion, a Proof of the Belief of the Sufferer—the Converſion of Saul of Tarſus,

Tarſus, and the Conduct of Judas. The Contents of the Third Letter, are "Preaching of the Apoſtles—State of the Jewiſh and Gentile World—Nature of the Chriſtian Doctrine—Prejudices, Intereſts, and Paſſions of its Enemies—Manner of its Introduction—its Succeſs to be accounted for only from Divine Interpoſition—Fact oppoſed to Theory—Character and Conduct of the Primitive Chriſtians—Objection of the Deiſts adduced as an Evidence againſt themſelves. We were highly pleaſed with the concluding part of this Letter.

The fourth Letter contains Obſervations on Miracles—Evidence of the Perverſion of the Goſpel—Confeſſion of Jeſus Chriſt at the Bar of Pilate—Nature of Chriſt's Kingdom—Prophecies of the Corruption of Chriſtianity—their Origin, Nature, Riſe, Height.

The fifth, on the Downfall of Anti-Chriſt—Reformation—erroneous Views of Chriſt's Kingdom—Perſecution—Toleration—American Revolution—State of France—Anecdote of Captain Recarte—French Revolution—Predictions of Scripture—Fulfilment—Painful Uncertainty of Infidelity—Ill-founded Alarm of profeſſing Chriſtians—Mental Depravity—Proofs of the Fact ariſing from the Principles of our Opponents—Exiſtence of Tyranny—Slavery—War—Prieſtcraft—Superſtition—the depraved State of Mankind not to be accounted for without the Aid of Revelation. Of this Letter we are ſo far from expreſſing an unqualified approbation, that we ſtrongly diſapprove a great part of its contents. But this, by the way.

The topics of the ſixth, ſeventh, and eighth Letters are as follows:—Baſis of Morality—Examination of the Syſtem of Morals contained in Revelation—Contraſt between Brutus and Paul—Death—Termination of natural Life, unaccountable on the Principles of mere Reaſon—the Reſurrection of the Body, a Doctrine derived from Scripture—Fears of Death, how removed—Life and Immortality brought to Light only by the Goſpel—Conſcious Trial of Principles in the immediate View of Death—further Remarks on Morality—Evidence in favour of Revelation from its Revilers. (Letter VI.)——On the leading Doctrines of Revelation—Freedom of Mind—Creeds—Bigotry—the Character of God—the Atonement—Divine Influence—True Dignity of Character exemplified in Jeſus and Paul—Reaſon why ſuch Characters are hated by the world. (Letter VII.)——On a Future State—different Ways of diſcovering Truth—On Reaſon—Freedom of Thought—Mental Slavery—Perſecution—Remarks on the modern Doctrine of Libel—Addreſs to the Supporters of Perſecution—to the Clergy—to various Profeſſors of Chriſtianity—Diſcovery of Corruptions of Chriſtianity, and Prieſtcraft among the different Religious Denominations—Proper Improvement ſuggeſted—Paine's Letter to Erſkine. (Lett. VIII.)

Here ends the Volume; a volume which deſerves our praiſe, though not without ſome exceptions.

When Mr. Bingham ſays, "Let dignified Biſhops thus compliment unbelievers;" we can trace the ſarcaſm to its proper ſource. When he inveighs againſt the tyranny of the clergy, we recollect who he is; and, whilſt he profeſſes himſelf to be free from prejudice, ſuſpect that he is as much biaſſed in his judgment, as any of thoſe whom he preſumes to cenſure.* "Religious perſecution," cries Mr. Bingham, "was expelled from the ſhores of Britain.†

* See pages 109, 110. in its old acceptation. † P. 14.

Had he checked his pen, after this ſentiment, all would have been well. But, on a favourite topic, he is unable to contain himſelf: a pure image of candour as he would fain appear, he loves inſinuation! "Religious perſecution was expelled from her ſhores."—"I do not ſay expunged from her ſtatute-book. But the ſanguinary eccleſiaſtical penal laws, which ſtill exiſt, were not *then* enforced." We conceive the meaning, while we ſee the tendency of the poſitions reprobated in the concluding pages of the fifth Letter. "I wonder not (ſays Mr. Bingham) at any horrid ideas, which then have conceived of the Chriſtian religion, as a moral ſyſtem, who conſider it only as repreſented in the lives of Anti-Chriſtian prieſts, and profeſſed Chriſtian Stateſmen; and their profane and deluded followers."* Surely, he might have ſpared this remark; which, with many of his readers, will deſtroy the fine effect of the preceding pages, eloquent as they, confeſſedly, are.—He had aſſerted, in his firſt Letter, that "they are unfit advocates for Chriſtianity, who have a worldly intereſt to promote, by defending it." At the concluſion of the ſixth, he again urges this trite and abſurd objection againſt the authority of the miniſters of the church of Chriſt, as † *apologiſts* for the bible. Is this candid? Is it a mark of judgment? Why thus wantonly attack the clergy? Why, in the diſcuſſion of ſubjects deeply intereſting to every human being, give cauſeleſs offence to thoſe, who, from their education and habits of life, are more peculiarly converſant with ſuch ſubjects? In the mean time, we are willing to allow, that this little volume is full of clear reaſoning, happy illuſtration, and beautiful expreſſion. The following excerpt is a good ſample of the performance.

"Reaſon and philoſophy are totally at a loſs when they contemplate death. They have no clue to guide them through the mazy labyrinth; neither can they develope the awful gloom that ſurrounds the grave, diſcover any thing certain beyond it, nor can they prepare a thinking man to meet death as a friend. However we may think abſtractedly, we cannot act ſo; all our actions here are performed by the medium of body; and the ſtate of a ſpirit ſeparated from the animal frame, through the medium of which it receives its ideas, and performs its motions, is enveloped in a darkneſs abſolutely impenetrable, except by the rays of the Goſpel. Nature cannot anticipate with ſatisfaction, its own deſtruction; the apparatus of the tyrant Death is truly formidable, and men, in every age, have dreaded his near approach. There are only three ways, I conceive, in which man can meet death with fortitude, either from a brutiſh ſtupidity, and atheiſtical expectation of being releaſed from an exiſtence, which is, at preſent, a ſource of miſery; from the violence of a ruling paſſion which drives away all ſerious reflection on conſequences; or from ſome kind of hope (groundleſs or well founded) of the favour of the Deity, and the conſequent enjoyment of a happier ſtate than the preſent. Few men are ſo totally loſt to reflection, as to poſſeſs the firſt mentioned wretched qualification; And the ſecond, common as it is, will appear to a man who thinks ſolidly on the ſubject, dreadful rather than enviable; and however it may conſtitute a man hero or brute enough to meet death unappalled in the madneſs of the moment, amid ſcenes of hurry, confuſion, and carnage, it cannot enable him with calm compoſed ſerenity and joy, to triumph over death. Hope, then, the *hope* of a bliſsful eternity alone, can diveſt death of

* P. 163. † We uſe this word.

its

its terrors, and diſſipate the gloomy horrors of the grave. As Reaſon was incapable of clearly diſcovering a future ſtate, or proving the immortality of the ſoul, ſo when theſe truths are firſt diſcovered by a ſinner, what comfort do they afford him? The attributes of the Deity neceſſarily infer his deteſtation of moral evil: And, therefore, without ſome undeniable proof, that he can, conſiſtent with his infinite purity, pardon and accept the guilty, the thought of immortality muſt be the torment of the dying tranſgreſſor. What aſſurance can Reaſon and Philoſophy afford us? What evidence can they produce, ſufficient to ſatisfy the mind of a man who is conſcious of the imperfections of his heart and life, that he ſhall be happy after death? Or what light can they afford concerning the nature of a ſtate of exiſtence when ſeparated from the body, that ſhall render him willing and deſirous to enter upon it? Paine, indeed, informs us, that he had a conſcious trial of the force of his principles in the immediate view of death; but I would aſk him, can you give to others a reaſon of your hope? Is there no ſuch thing as deluſion? And how do you prove, you were not under a miſtake? Men who profeſs to believe nothing without convincing evidence are ſurely (or ought to be) able to give to every man that aſks them, a reaſon for their hope of future felicity. And this the Chriſtian is able to give—a reaſon that does not require human learning to underſtand, nor an acquaintance with the rules of artificial logic to explain and defend—a reaſon, which ariſes directly from the grand facts recorded in the Bible—the glorious doctrines connected with and reſulting from them, and the wonderful effects of theſe doctrines on himſelf. The doctrines of Revelation are ſo plainly exhibited by the aſtoniſhing and ſupernatural facts it declares, concerning the perſon, birth, character, ſufferings, death, and reſurrection of Jeſus Chriſt; that every attempt to ſeparate them has only proved the folly and prejudice of thoſe men by whom it was made. The infinite purity of God, his unbounded goodneſs, his hatred of ſin, his regard for juſtice, and yet his love and pity for the miſerable offender; his unparalleled wiſdom in reconciling the claims of mercy and of juſtice in the voluntary ſufferings and triumphant reſurrection of Jeſus, appear clearly to the mind and conſcience of the Chriſtian, and convince him more forcibly than ten thouſand arguments,

After expunging a few pages, we ſhould gladly recommend the work to the peruſal of perſons of all denominations and deſcriptions, as in the higheſt degree intereſting and edifying.

A Sermon preached in the Pariſh Church of All-Saints in Stamford, on Friday, the 13th of February, 1801. *Being the Day appointed for a General Faſt.* By the Rev. Robert Laſcelles Carr, Curate of that Pariſh. 4to. Pp. 22. 1s 6d. Drakard, Stamford; White, London.

A plain Sermon, adapted to the capacities of a country-congregation, and enforcing, in ſuitable terms, the neceſſity of individual reform as the only means of averting national deſtruction. The ſins of the nation are enumerated, and a becoming ſtreſs laid upon thoſe which, in the opinion of the preacher, are moſt prevalent, Adultery, Gaming, and a breach of the Sabbath.—If the Legiſlature do not interfere to reſtrain, by more efficacious laws, the firſt and laſt of theſe crimes, they will deſerve to feel, in an eminent degree, the weight of the divine vengeance,

Hints to Heads of Families. 12mo. Pp. 24. 3d. or 2s. 6d. per Doz. Rivingtons; Cobbett and Morgan; Hatchard; Chapple. 1801.

IT is much to be wiſhed that thoſe perſons to whom theſe hints are immediately addreſſed would read them with ſerious attention, and liſten to the very neceſſary admonitions of the author. He points out the danger of *ſchiſm* and affirms that that danger is now conſiderably increaſed from its almoſt conſtant union with *ſedition*. His reflections on this head are forcible, and it will be no eaſy matter to controvert his facts, or to overturn his concluſions. The moſt formidable of the numerous ſectaries which infeſt this kingdom, he proclaims to be—*Methodiſm*. "I have little heſitation," he ſays, "in declaring that they are the moſt dangerous, *becauſe the moſt ſecret, the moſt wary, and the moſt perſevering of our enemies*; that their numbers have aſtoniſhingly and incredibly increaſed of late; that their hoſtility to the Church has proportionably increaſed, and that unleſs ſome method is adopted to put a ſtop to their proceedings, the ſafety of the country will be endangered. Let me aſk thoſe connected with Government, to what purpoſe the Acts for the ſuppreſſion of Seditious Meetings and Secret Societies are paſſed, if, under the pretence of *religion*, the diſaffected are ſtill permitted to aſſemble in the conventicles of the Methodiſts. It is of very little uſe to have put a ſtop to ſome of theſe, if thoſe other *ſecret ſocieties* open to them, where the ſeditioniſt and the traitor may, under the ſemblance of methodiſm, proſecute in ſafety their plots of anarchy and rebellion."—The author then explains the nature of theſe ſecret meetings, which appear to be deſerving the ſerious conſideration of the Government. The doctrine of theſe ſectaries, and the political tendency of it, are depicted in colours not more ſtrong than true.—The following extract from a provincial paper, which we have never ſeen in any London paper, is given in a note.

"The author is deeply concerned to think that his prophecy is fulfilled even ſooner than he expected. Since writing the foregoing, he has received the following extracts from the Cheſter Courant, of March 24, 1800. They require no comment, but that the author of the "Hints" did not feel himſelf (at that time) authorized to aſſert their *open hoſtility* to *every* branch of the Conſtitution.

"*Cheſter Courant, March* 24, 1801.

"Laſt week five men were brought before the magiſtrates of Bolton, on the charge of adminiſtering, or being preſent at and aſſiſting in the adminiſtering of the United Engliſhman's oath. Three of the men were committed to Lancaſter caſtle.

"One hundred and fifty perſons on Monday laſt were diſcovered in the Britannia Inn, in Mancheſter, met for political purpoſes: upwards of fifty of them were ſecured and taken to priſon. On Wedneſday they were brought up for examination, when the following perſons were committed to priſon: Citizen Charles Bent, preſident, who is a *Methodiſt preacher*, and maſter ſhoemaker; Citizen William Corſt, ſpinner, between ſeventy and eighty years of age; Robert Lamb, ſpinner; Robert Atkins, maſter weaver; Robert Gill, ſtone-maſon; and Richard Colclough, ſpindle and machine-maker. Three others are admitted evidence, who are out upon bail, as are ſeveral of the other members.

"The

" The following is an exact copy of the oath and queries found in Citizen Bent's pocket:

' In the awful presence of God.

' I, N. B. voluntarily vow and declare, that I will persevere in endeavouring to promote a brotherhood of * affection among Englishmen of every religious † county, and also persevere in my endeavours to obtain an equal, full, and adequate representation of all people in England: likewise I do vow and declare, that neither fears, hopes, rewards, or punishments, shall ever induce me directly or indirectly, to inform or give evidence against any of this society, for thing done or made collectively or individually, in or out of this or any other society similar to the above. In the presence of the spirit of this obligation.

QUERIES.

1. " Are you convinced that the spring of all our miseries and sufferings arise from a corrupt system of taxation; and that *nothing short of a change of system* can restore to us our rights?

2. " Are you convinced that the best legacy we can bestow on posterity is, to leave them free?

3. " Are you willing to do all in your power *to promote a new order of things*, and universal suffrage?

1. " Will you do all in your power to create a spirit of love, brotherhood, and affection among the friends of freedom; and to omit no opportunity of getting all the political information you can, and *contribute towards the expence of* CONVEYING *information*; acting as a good,‡ moral,‡ and faithful‡ citizen."

The union of the Methodists with other sectaries is a curious fact which cannot be too generally known.

" P. S. I omitted stating in the proper place, that the Methodists who used, till of late, to pretend to hold the more open adversaries of the Church in abhorrence, have now coalesced with some of them; that they now preach indiscriminately in each other's conventicles, and that they hold an annual meeting in every county or district, which they denominate the ' great association," and which consists of a general medley of all sectarists whatever."

The remedy which the author suggests for this growing evil is a more close union among ourselves, and an imitation, in one respect, of the invariable conduct of our enemies.

" Though I wish not to practise either the hypocrisy, or cruelty of the Methodists, there are some particulars, wherein we may learn to be wise from their example. It is well known that, in no one instance, will they ever give place of profit, or even employment, to a person of the Established Church,§ if one of their own sect can be found equal to the undertaking; and that, in their ordinary dealings with mankind, they confine themselves, as far as possible, within the pale of their own so-

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* One would be inclined to prefix the privative particle *dis* to this word, were not the acceptation of it more fully explained in Query 4.

† Country, I presume, as their philanthropic views cannot possibly be confined to a few counties. ‡ Excellent!!

§ A gentleman of respectability assured me that a person whom he wished to hire told him that he could not enter into his service *consistently with his engagements to the* " *Private Society.*"

ciety.

ciety. Shall the enemies of our conſtitution be thus vigilant and circumſpect to undermine it, and ſhall its friends be leſs alert in the defence of it? I truſt not; and ſincerely hope that there is yet public virtue and ſpirit enough in the country, timely to avert the pending evil: but no time is to be loſt. Let us then, from the higheſt to the loweſt, avoid all connection with thoſe who have virtually diſclaimed all communion with us;* let us ſhew the enemies of our religion neither favour, affection, nor encouragement, until their conduct diſplays more of that Chriſtian charity which they outwardly profeſs. Let us by every means in our power, but without perſecution, diſcourage theſe ſeceders from the Eſtabliſhed Church; let us at all times, and upon all occaſions, ſhew a marked predilection for thoſe of the family of the faith, and a determined reſolution to ſtand or fall with our excellent conſtitution. I know ſome people will cry out that this is trenching on liberality and toleration. I ſhall not enter into an explanation of what I conceive to be the true meaning of theſe words; but I beg leave to caution my reader, leſt he underſtand by them the new-fangled doctrines of the Godwinian philoſophiſts. No man will deny that, if I employ a ſteward for the management of my affairs, I have a right to demand a ſecurity for the faithful diſcharge of his truſt, and, if I diſapprove of him upon trial, that I have a right to diſcharge and diſmiſs him: but, in matters of ten thouſand times the importance, in matters which concern not only my property, but may endanger my life, my country, and my religion, I am not to require even a common aſſurance that his principles are upright; and if I ſuſpect them to be ſuch as would induce him upon a fit occaſion to aſſociate with the enemies of all order, and I think proper to diſcharge him for that reaſon, the hue-and-cry of intolerance muſt be immediately raiſed, and I muſt be branded as a narrow-minded bigot. If I have no right to dictate to the conſciences of my dependents, I have an undoubted right to ſay to them, my friends, our principles, moral and political, do not agree, and therefore we muſt part: unleſs, indeed, it be contended that I am obliged to foſter in my boſom the viper which I know will, at a future time, ſting me to death.

"Another uſeful leſſon, which we may learn from the conduct of our enemies, is the propriety and even the neceſſity of our uniting for our mutual ſafety. If the adverſaries of our Church form *private* ſocieties for its deſtruction, let us publicly aſſociate for its preſervation. If they divide themſelves into numerous claſſes under the *ſecret* guidance of men of weak heads and worſe principles, let us aſſociate *openly*, under the banners of thoſe good and dignified leaders, whoſe abilities are unqueſtionable, and whoſe integrity no man can impeach.†

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* "A friend, on whoſe veracity I can rely, informed me that, in a diſtant country, where it is cuſtomary for the poor to go in a body collecting alms at Chriſtmas, *one perſon only* was denied relief at the doors of *all* the Methodiſts; and, when the reaſon of ſuch denial was aſked, was tauntingly told to ſeek relief from the Eſtabliſhed Church, to which he ſo ſcrupulouſly adhered—ſo that they will not unite with us in deeds of common charity. Such are the beneficent principles of modern Methodiſm!"

† "An aſſociation of this deſcription has been formed in the Dioceſe of Lincoln, under the patronage, no doubt, of the worthy and learned Biſhop; and I ſhall only obſerve that the violent clamour which has been raiſed againſt it by the Methodiſts is no bad criterion of its uſefulneſs.

Thus

Thus may we exultingly exclaim to all ſchiſmatics—"*ſuo ſibi gladio jugulo*." and thus may we ultimately proclaim to the world this glorious truth, "that our Church is founded upon a rock, and the gates of hell ſhall not prevail againſt it."

This tract, we underſtand, has already entered into a ſecond edition; and we have no ſcruple to recommend it as proper for general circulation. Our enemies are indefatigable in the diffuſion of their poiſon, and if our vigilance in extending the uſe of the antidote be not proportionably great how can we expect to be ſaved.

A Sermon preached before the Lords, Spritual and Temporal, in the Abbey Church, Weſtminſter, on Friday, February 13, 1801. *Being the Day appointed, by Proclamation, for a General Faſt.* By Brownlow, Lord Biſhop of Winchester. 4to. Pp. 22. Wright. 1801.

FROM the words of the wiſeſt of men, "Righteouſneſs exalteth a nation," the Biſhop endeavours to impreſs on the minds of his congregation, this truth, that happineſs and proſperity are the ſure award of national virtue; and miſery and puniſhment the conſequence of national depravity. It would be ſuperfluous to obſerve that temporal happineſs is not the beſt, nor, indeed, the moſt certain, compenſation, of a religious life; nor temporal miſery the ſevereſt, nor ſureſt, puniſhment of our irreligious life; though it certainly is eſſential to impreſs the neceſſity of the former on the minds of every deſcription of Chriſtians. The Biſhop obſerves that in the Britiſh conſtitution *only* "are law and religion ſtrictly united and conſiſtent." Much as we are attached to the conſtitution of our own Government, we ſhould heſitate long before we drew ſuch an inference from its ſuperiority over all others. Nor do we think that experience will warrant the concluſion. To all that is ſaid, however, on the *poſitive* excellence of our Conſtitution we cordially ſubſcribe.

"Civil and religious duties are here ſo interwoven and mixed, that they cannot but conſiſt together; and it is true of every man, in every order of life, that, in diſcharging them, he ſupports both the Church and State; in neglecting them he endangers each alike. Can we reflect upon theſe things, without bleſſing God for the condition of this our favoured country, where law breathes the ſpirit of juſtice; and religion the ſpirit of mercy; in which we have before us all that conſtitutes human happineſs; ſound principles of faith and government; and with truth, ſincere as grateful, I will ſay it, theſe principles happily upheld and practiſed, there where example is moſt conſpicuous, moſt inſtructive, and moſt beneficial?"

A few Words on the Unſeaſonableneſs of not attending to the Chriſtian Religion. 8vo. Pp. 24. Rivingtons. 1801.

THESE *few words* contain much wiſdom. They are addreſſed to the *reaſon* of thoſe who refuſe to admit, in the firſt inſtance, the evidence of *Revelation*, with a view to perſuade them to *examine* what ſo nearly concerns their eternal happineſs; and they are admirably calculated to convince ſuch perſons of this deſcription as are open to conviction.

MISCELLANIES.

MISCELLANIES.

The Fifteenth Report of the Society for bettering the Condition and increasing the Comforts of the Poor. 8vo. 1s. Hatchard. London. 1801.

THIS Number of the ſociety's reports contain ſeveral notable proofs of the ſucceſs of their labours. A ſingular inſtance of individual induſtry and perſeverance is related, in JAMES AUSTIN, a journeyman bricklayer, who with a wife and four children to maintain, has, in the courſe of ten years, by great exertions of perſonal labour and economy, built himſelf a comfortable houſe, which he began with only fourteen ſhillings in his pocket. We wiſh this ſimple and inſtructive narrative were printed upon a ſeparate ſheet and ſtuck up in every *workhouſe* in the metropolis and its vicinity. We ſhould have liked to know what wages this induſtrious man received from his maſter. He appears to us ſo truly meritorious a character, that we ſhould feel happy in providing him with the means of compleating the inſide of his cottage; we conſider him as one of the beſt ſupporters of that individual independence which is the ſureſt prop of national freedom. May eaſe and happineſs be his lot!

The account of the eſtabliſhment of a pariſh library, at Steeple-Morden, in Cambridgeſhire, for the uſe of the poor; conſiſting of the cheap-repoſitory tracts, is alſo intereſting. So long as great care is exerciſed in the choice of books, and the whole eſtabliſhment ſubjected to the ſuperintendance and controul of the clergyman of the pariſh, ſuch inſtitutions may produce much good. In novel regulations of this kind, too, the hours of *recreation*, for ſuch hours there muſt be, ſhould not be intrenched upon.

Dangerous Sports, a Tale addreſſed to Children; warning them againſt wanton, careleſs, or miſchievous Expoſure to Situations, from which alarming Injuries ſo often proceed. By James Parkinſon. 18mo. 2s. Pp. 188. Symonds. London. 1800.

THE tale is well adapted to the very laudable purpoſe for which it was compoſed; and cannot be read by children without benefit. The idea is, we believe, novel; though the utility of ſuch a work is ſo obvious that it is ſurpriſing it ſhould not have ſooner engaged the attention of thoſe who are engaged in the important occupation of providing ſuitable inſtruction for children.

New-Invented Table of Intereſt, upon one ſmall Card that will lay in a Pocket-Book, ſhewing the Intereſt on any Sum, for any Number of Days at five per Cent. Being the moſt ſimple and conciſe method of finding Intereſt ever offered to the Public. By Thomas Baird. 8vo. 1s. Black and Parry. London. 1801.

OUR readers need not be told that critics have leſs occaſion for *tables of intereſt* than moſt other men; of courſe, they are leſs able to judge of their *comparative* merit. We ſhall only ſay, therefore, that the table before us appears to us to be fully competent to the purpoſe which it profeſſes to anſwer.

The

The Engliſh Enchiridion; being a ſelection of Apoththegms, Moral Maxims, &c. By John Feltham. 8vo. 4s. Dilly. London.

THIS volume will be an acceptable acquiſition to thoſe who prefer a compilation of *beauties* by others, to the exerciſe of their own judgment in the taſk of diſcrimination and ſelection. This is the age of indolence; in which few take the trouble of *thinking for themſelves* or ſuffer their judgment to be regulated by writers or monitors who are capable of directing it.

A Letter to Thomas Idente, Eſq. Surgeon-General to the Army, one of the Surgeons to Saint George's Hoſpital, &c. &c. With ſome general Remarks on the Medical Profeſſion; occaſioned by the approaching Election of a Surgeon to St. George's Hoſpital, vacant by the reſignation of Charles Hawkins, Eſq. on the 9th of April 1800. 8vo. 1s. Hurſt. London.

THE object of this letter is to prevent the influence of intereſt and powerful connections from prevailing over profeſſional ſkill and merit. The attainment of ſuch an object is more to be wiſhed than expected, in the preſent ſtate of ſociety. That the author himſelf is no *diſintereſted* advocate may be fairly inferred from his recommendation to limit the election of ſurgeons to thoſe perſons who have been bred in the hoſpital; which would probably, produce the very evil which he deplores, by the ſacrifice of profeſſional merit to local connection.

The Art of teaching the Orthography, Accent, and Pronunciation of the Engliſh Language, by Imitation. By John Robinſon, Mathematician. 12mo. 1s. Vernor and Hood. 1800.

EQUAL ingenuity and judgment are manifeſt in the compoſition of this little tract, which contains the beſt means of acquiring thoſe parts of our language which have been juſtly deemed moſt difficult of attainment.

A complete Introduction to the Knowledge of the German Language; or a Tranſlation from Adelung; arranged and adapted to the Engliſh Learner. In four Parts. To which is affixed a Dictionary. By George Crabb, Author of a French Grammar, &c. 12mo. 4s. 6d. Johnſon. 1800.

A work uſeful not only to the mere *Engliſh Learners*, but even to thoſe who have a knowledge of the German language.

The Youth's Infallible Inſtructor; for the Uſe of Schools. Compriſing in ſeven Parts, the different Degrees of Literature neceſſary to complete an Engliſh Scholar; on a Syſtematical Plan: calculated to facilitate the Progreſs of the Pupil; and to eaſe the Labours of the Preceptor. By W. Card, Schoolmaſter, &c.—*Part the Firſt, the moral Speaker, containing a Collection of different Subjects, Hiſtorical, Proſaical, and Poetical.* 12mo. 2s. Lee and Hurſt.

Part the Second—Containing Lexicographical Exerciſes; with conciſe Orthographical, Etymological, Syntaxical and Proſodical Rules, &c. The Whole calculated to fix indelibly on the Learner's Mind a thorough Knowledge of the right Spelling and Application of the moſt general Words made uſe of in the Engliſh Language: Together with the moſt uſeful grammatical Rules. 12mo. 1s. 6d. Piguenit.

Part

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THIS *Infallible Inſtructor*, as Mr. Card modeſtly ſtiles himſelf, will infallibly puzzle his pupils wherever he deviates from the beaten track; and where he is not novel, he deals in thoſe glaring *truiſms* which are neither calculated to amuſe nor to inform.

REVIEWERS REVIEWED.

A few plain Reaſons why we ſhould believe in Chriſt, and adhere to his Religion. Addreſſed to the Patrons and Profeſſors of the New Philoſophy. By Richard Cumberland, Eſq. 8vo. Pr. 46. 1s. 6d. Lackington and Co. 1801.

THIS is one of the beſt and moſt uſeful of the numerous productions of Mr. CUMBERLAND's pen. It is written in a ſtyle and manner calculated to impreſs the moſt enlarged, and perfectly comprehenſible by the moſt confined, underſtanding. The arguments are incontrovertible; the principles immoveable; the concluſions irreſiſtible. It is deformed by no falſe liberality; it is diſgraced by no miſtaken conceſſions. The author ſeeks to convince by reaſoning; not to allure by flattery. But in addreſſing his Reaſons to the Chiefs of the ſpurious philoſophy of the day, we fear he is throwing pearls before ſwine. The opening of his addreſs is highly ſpirited.

"*Gentlemen Patrons and Profeſſors of the New Philoſophy!*

"Though I doubt not but your illuminated underſtandings are ſtored with many exquiſitely ingenious reaſons, why this our country ſhould no longer retain the character of a Chriſtian country, yet I hope you will in candor be pleaſed to let a plain man offer you a few plain Reaſons why he conceives it ſhould. Old-faſhioned folks have thought that men are not found to be worſe ſubjects to their king, worſe friends to their country, or worſe members of ſociety, for having ſome ſenſe of religion; and the ſame old-faſhioned folks have habituated themſelves to believe, that, amongſt all the religions in the world, a better could not be taken up than that which we already profeſs: now, gentlemen, you I preſume, think otherwiſe, and have diſcovered ſomething, which ſuits your immediate purpoſe better than Chriſtianity. It is not every man, who ſees his own intereſt in being honeſt, juſt and peaceable; it is not every man, who admits the obligation of perſiſting in his duty to the interruption of his pleaſures, or the neceſſity of paying God any ſervice, when he ſees a whole nation ſet him at defiance, and not only eſcape with impunity, but go on triumphantly in a ſeries of ſucceſſes almoſt without parallel. To minds, where ſentiments like theſe can find admiſſion, to men convinced

their

their conduct in this life can be no recommendation of them in another, the New Philoſophy, founded in the ſchool of Atheiſm, and adapted to the principles of Anarchiſts and Aſſaſſins, muſt be a welcome and commodious doctrine, requiring them only to forego thoſe hopes they had no right to entertain, and offering to diveſt them of thoſe terrors they could no otherwiſe get rid of; and, you, gentlemen, who profeſs this philoſophy, act but in conformity to its principles, when in the perſuaſion that you ſhall have ſo long a ſleep after death, you take care to be ſo particularly wakeful whilſt you are alive, and employ yourſelves ſo entirely to your own ſatisfaction, very naturally regardleſs of thoſe conſequences that deter others, and diſmiſſing all concern for character ſo long as you are ſecure from danger. I declare to you, gentlemen, without going out of my way to compliment you, I conſider your word to be altogether as good as your oath, for your honour is at leaſt as good as your religion; and as human judges and juries are all you ſtand in awe of, ſo long as you can keep out of the Calendar, you can have nothing to apprehend from your conſciences, having put thoſe active thief-catchers to complete ſilence, and made their office a perfect ſinecure. You can have no ſolicitude about your country, your friends, or your poſterity; they will all go to ſleep, and your ſins will neither be avenged upon them, nor you be troubled about their's; you may therefore, upon your ſyſtem of ſleep, corrupt your own wife, or your neighbour's wife, your own children, or the children of your neighbour, with the ſame impunity. Honeſt men are your natural prey; but it is worth your conſideration whether it is quite politic in you to be ſo very communicative of your New Philoſophy; for if it ſpreads much further I ſhould doubt if there will be honeſt men enough left to ſerve your purpoſes, and find employment for your talents. I ſeriouſly think, gentlemen, it would be wiſe to narrow your ſcheme and confine your circulation: when blaſphemy is founded forth, and infidelity loudly avouched, it will operate upon ſome ears as a tocſin, that warns all peaceable people to keep houſe, and get out of the way of danger. You ſhould keep your ſecret more to yourſelves, and not put worthy men upon their guard againſt you, for you muſt in your wiſdom be convinced, that, as ſoon as you are underſtood, nobody will truſt you. As you are open enemies to God, your ſociety will not always be amongſt your partiſans, and you ſhould not therefore be quite ſo free and eaſy in your converſation; though your arguments confute themſelves, ſome people perhaps may confute you; and though I dare ſay your wit comes eaſily and coſts you little, you ſhould not be quite ſo liberal of it upon every occaſion, for natural as it may be to you to ſneer at things ſacred, and amuſing as your jokes may be to yourſelves, there may poſſibly be ſome in company, who are not amuſed by them; and as this world is but your manor to ſport upon, you ſhould not make your game ſhy, if you mean to do execution."

Upon the preſumption and wickedneſs of thoſe who ſeek to reduce the myſterious operations of an Infinite Being to the level of man's limited capacity there are ſome admirable remarks; and, indeed, there is a ſtrain of peaceful argumentation, and of fervent piety, throughout the book, that is equally creditable to the abilities and the principles of the author. The concluding invocation is peculiarly impreſſive.

"Being now near the end of my days, I implore God to endow my beloved countrymen with a right underſtanding of his mercy; and I conjure them as they value their happineſs, their dignity, their freedom, their com-

forts

ſorts in this life, and their hopes of eternal bleſſedneſs in the life to come, to beware of thoſe enſnaring principles, which the enemies of their peace are aſſiduouſly employed to propagate. Stand for your God, my friends, and he will ſtand for you; put faith into your ſouls to protect your altars, and God will put courage into your hearts to defend your coaſts: be ſteady to your faith, be true to your country, be loyal to your king; he is ſtedfaſt in his duty, let us be firm in ours; he has never broke faith with us, we will not break faith with him.

"We will rally round his throne, our laws, our liberties, and conſtitution, if the enemy ſhall invade us; we will rally round our altars, our religion, and our God, if they ſend their incendiaries amongſt us; and we will hold in ſovereign contempt thoſe Frenchified ſops in philoſophy, who would undermine our principles, and when they have degraded our underſtandings to the deſpicable level of their own, would deliver us over to be ſlaves and abjects to the domineering tyranny of a republic, who, having waſhed their hands in the blood of their earthly ſovereign, have filled up the meaſure of their iniquity by renouncing their God. All thoſe wretches unworthy of the name of Britons, who like footpads in the cloaks of philoſophers, lurk about the outſkirts of ſociety, that from their hiding holes they may come forth and give the ſtab to the religion of their rejected Saviour, are the ſneaking emiſſaries, the inſidious cowardly abettors of our inveterate and envious enemy. Again I conjure you: I implore you to beware of them; they will civily, circuitouſly, cunningly attempt to circumvent you; they will write novels, hiſtories, dramas to corrupt you; they will dreſs up vicious characters in the borrowed cloaths of virtue, paint adultreſſes in amiable but falſe colours to engage your pity, and exhibit ſeduction, intemperance, impurity, profaneneſs, even atheiſm itſelf, in lights ſo fallaciouſly attractive, as may ſurprize your paſſions, and in the unguarded moment of weakneſs inſinuate their own diabolical principles into your incautious hearts."

This tract ought to be diſtributed in every Pariſh in the kingdom.

We had written this critique before we had caſt our eyes on the *Critical Review* for the laſt month, which give the following curious account of Mr. Cumberland's *Reaſons:*

"The new Philoſophiſts are here treated with very little ceremony; and if they were once to read the work, they might readily return the compliment on the author. But Chriſtianity is not to be recommended by beſtowing on its adverſaries the epithets of 'Frenchified ſops, ſneaking emiſſaries, inſidious cowardly abettors of our inveterate and envious enemy:' and a long prayer comes with a very ill grace from a man, who, in ſuch preceding paragraphs, proves himſelf to have been in a moſt terrible paſſion."

Such criticiſm is a diſgrace to the literary world. The Critic is, moſt probably, one of the *new Philoſophiſts* himſelf, and feels ſore at the very pointed and very pertinent reflections which Mr. Cumberland has caſt upon thoſe parts of the ſocial world. All the ſound arguments, all the pious ſentiments of the author are, forſooth! to be overlooked and deſpiſed, becauſe he has preſumed to attack a ſet of men whom it has been the conſtant effort of the Jacobin Reviewers to foſter and protect! Whether theſe *plain Reaſons* are deſerving of ſuch treatment as they have experienced from this pſeudo-critic, the ſhort extracts which we have made from them will enable our readers to determine; they will alſo be enabled to decide whether the author or his critic has "proved himſelf to be in a moſt terrible paſſion."

TO

MRS. MORE AND MR. BERE.

WE have hitherto forborne to take cognizance of this *incipient* controverſy, which we heartily wiſh had never been begun, becauſe we had no ſooner read Mr. BERE's pamphlet, than we ſaw an anſwer to it announced by Sir ABRAHAM ELTON; and we had ſcarcely finiſhed the peruſal of the Baronet's anſwer when a *reply* from Mr. BERE was advertiſed in the papers. We have therefore poſtponed our conſideration of it, until we can have the whole of the controverſy before us, without which a *partial* opinion may be given on the queſtion, but certainly not a *fair* one. The ſame reaſon, however, does not operate to the excluſion of any remarks from our correſpondents on a review of ſuch parts of the controverſy as have actually appeared. In allowing them to ſtate their opinion on the ſubject, we cannot be ſuppoſed to adopt it as our own; nor to be reſponſible for its accuracy and juſtice. With this caution to our readers, we give place to the following letter from a clergyman, who reſides in that part of the country, where the merits of this controverſy are beſt underſtood.

TO THE EDITOR.

SIR,

HAVING long noticed the particular intereſt you take in whatever is connected with our religious eſtabliſhment, and having ſeen alſo the attention you have beſtowed on the late and novel inſtitution of Sunday-ſchools, I take the liberty of recommending to your conſideration a pamphlet juſt laid before the public, under the title of "The Controverſy between Mrs. H. More and the Curate of Blagdon." This pamphlet has already attracted the notice of the Britiſh Critic, and in the laſt number of that Review was given a moſt extraordinary account of it: I call it extraordinary, becauſe it contains ſuch a mixture of partiality and untruth. Beſides making many obſervations which are trifling and nugatory, the Reviewer has ventured on aſſertions of facts which are known to have no exiſtence. He has informed the public, that "it is a fact well known and confirmed by all the clergy reſident in the Pariſhes where Mrs. More has eſtabliſhed ſchools, that theſe ſchools are under the direction and controul of the officiating miniſter;" "that nothing is done without his approbation;" "that when the ſchools have been eſtabliſhed for any length of time the Methodiſts have loſt all their influence, and been obliged to leave the place:" theſe aſſertions, Mr. Editor, are made in ſuch a peremptory manner and with ſuch a confident air of truth, that I could not ſuffer them to paſs unnoticed; and I have accordingly remonſtrated with the Editor of the Review in queſtion on the impropriety of ſuffering ſuch an impoſition to paſs on the public as is contained in them without contradiction. Whether they will be contradicted in a future number I know not; and I trouble you with theſe remarks, that ſhould they not be contradicted you may have an opportunity, through the medium of your valuable Magazine, of expoſing miſrepreſentation, and doing juſtice to truth, and of circulating an antidote as widely as is diſſeminated the error.

In the above inſtances, the Reviewer has ſhewn he either liſtened to the deceitfulneſs of others, or has attempted to practiſe deceit himſelf. For there is not a ſyllable of truth in the cited aſſertions. I am a clergyman reſident in one of the pariſhes where Mrs. More has had a ſchool eſta-

bliſhed, and you may ſafely depend on what I now tell you, that what the Reviewer has aſſerted of its being a fact well known and confirmed by all the officiating clergy where Mrs. More has eſtabliſhed ſchools; that theſe ſchools are under their direction and controul, is a moſt impudent falſehood. Mrs. More's ſchools are not and never have been under the direction and controul of the officiating clergyman, except where that clergyman chances to co-operate in the ſame views with her, or is what is termed a Goſpel miniſter. And even in that caſe the officiating miniſter can ſcarcely be ſaid to have the direction and controul of the ſchool, except his being made the inſtrument of putting Mrs. More's plans and regulations in execution may entitle him to that diſtinction. The teachers of the ſchool are appointed by Mrs. More; the regulations eſtabliſhed, are eſtabliſhed by her, and the books which are read are ſelected by her. The officiating clergyman is a non-eſſential in the buſineſs, and is frequently as ignorant of the proceedings which are carried on as any one of his pariſhioners. I am ſurpriſed, therefore, that ſo reſpectable a Review as the Britiſh Critic ſhould inſert, as a fact, well known, what has no exiſtence but in the Reviewer's own imagination. And more does it excite my ſurpriſe and aſtoniſhment when he adds, that ſuch a fact is confirmed by all the clergy reſident in the pariſhes where Mrs. More has eſtabliſhed her ſchools. I know not the intention with which ſuch a bold and hardy aſſeveration is made; but if there be one reſident clergyman who has confirmed what the Reviewer atteſts, he has confirmed a known and wilful falſehood.

Reſpecting the fact that where Mrs. More has had a ſchool eſtabliſhed for any length of time, there the Methodiſts have loſt all their influence, and been obliged to leave the place; this is of a ſimilar caſt with the preceding. It wants truth to render it credible. The Reviewer doubtleſs ſhould have known they were facts before he had ſo poſitively and unequivocally declared they were ſuch. Had he made the requiſite inquiries he would have found that directly the contrary to what he aſſerts was much nearer the truth; and that Mrs. More's inſtitutions had been the means of augmenting the influence of the Methodiſts rather than of diminiſhing it; and of fixing them more firmly in the place where they were before than of removing them from it. I could not take it upon me to aſcertain the extent in which this has been the caſe, not having had ſufficient opportunities to appreciate the comparative increaſe and ſtrength of Methodiſm in any pariſh previous and ſubſequent to Mrs. More's eſtabliſhment in it. But I can take it upon me to affirm, that Mrs. More's inſtitutions and Methodiſm grow and thrive very well together in the ſame pariſh; that the Methodiſts have not loſt all their influence where theſe inſtitutions have obtained, for any length of time, and far leſs have they been obliged to leave the place. In the pariſh of Axbridge Mrs. More's inſtitution, and the inſtitution of Methodiſm, ſeemed to form one united plan for the inſtruction of the ignorant. Her teacher and the teachers among the Methodiſts were particularly intimate. He attended their meetings, they attended her readings; and their joint exertions were ſo *accommodated* that the one ſhould not interfere and claſh with the other. Mrs. More's teacher having her readings one day in the week; the Methodiſts their meeting on another. From the little ſucceſs which attended this ſchool, Mrs. More was induced ſometime ſince to drop it. The Methodiſts, however, ſtill continue, and they certainly owe to that lady's inſtitutions many of the adherents which they now poſſeſs. In the pariſh of Cheddar, again, adjoining to the above, a ſimilar exemplification of the Reviewer's falſehood may be found.

found. In that pariſh one of the largeſt, if not the *moſt* numerous, of all the ſchools which Mrs. More has founded, is and has been eſtabliſhed for ſome years. And I do not believe one pariſhioner would aſſert the Methodiſts have *at all diminiſhed* in conſequence of it. There is a viſible ſign they are not ſo reduced as the Reviewer would teach the public to ſuppoſe. For at this inſtant, there is to be ſeen in that pariſh, and not at a great diſtance from Mrs. More's own foundery, as large a conventicle as is to be met with in that neighbourhood. This is ſcarcely yet completed, and neither is it a ſolitary inſtance where a conventicle has been erected as a fit accompaniment of Mrs. More's inſtitutions. Various examples may be diſcovered of the perfect compatibility and happy harmony between theſe inſtitutions, and the inſtitutions of Methodiſm, in whatever pariſh the Reviewer might chuſe to purſue his inquiries where the above-mentioned lady has ſchools eſtabliſhed for any length of time.

Theſe obſervations, Mr. Editor, I ſubmit to your attention, that you may not be miſled by attaching too much credit to the unfounded aſſertions of your fellow labourers in the Britiſh Critic. You will pleaſe to pay that regard to them which is due to truth; and if their importance may be deemed ſufficient to entitle them to public notice, you will make what uſe of them you may think proper in your juſtly celebrated Review.

May 26th 1801. I remain, Mr. Editor,

Your obedient humble Servant,

E. S.

RANDOLPH's SERMONS.

TO THE EDITORS.

SIR,

FROM an attachment to thoſe principles, on which I conceive your Review to have been ſet on foot, and to the maintenance of which I conſider your labours to be dedicated, I have become your regular reader, and as ſuch have inſenſibly grown into an habit of annexing ſome degree of weight to your judgment on thoſe literary productions, which paſs from time to time under your notice. It was a remark of an old Divine on the *Monthly* Review, that whenever any book was vehemently abuſed in that publication, it ſhould immediately be purchaſed from a conviction, that it was an *excellent* book. I do not mean to ſay, that the reverſe of this obſervation ſhould *literally* apply to the Anti-Jacobin Review, in the caſe to which I now allude; but I ſhall ſay, what many perhaps better qualified to judge than myſelf, have ſaid, that the extravagant eulogy pronounced in ſome of your late Numbers on Dr. Randolph's Sermons is an impoſition on the public. The opinion I had formed of Dr. R.'s character and ſtyle of writing from ſome *former productions* of his pen, would, certainly, not have induced me to have become his reader; but ſeeing his *late* writing ſo ſtrongly ſanctioned by your authority, I ſacrificed my own opinion to yours, and ſent for his book: and, indeed, when you conſider what the Reviewer has ſaid of its author, that "to the ſtrength of ſolid argument he has united all the faſcinating graces of diction; combining elegance with erudition, and taſte with piety; in language always impreſſive and intereſting, ſometimes animated and ſublime;" that, in ſhort, Dr. R. was ſuch a powerful champion for the truth, and had "aſſembled ſuch a maſs of evidence in ſupport of our faith, that if by ſome diſaſtrous event we had been deprived at once of all the compoſitions of the ancient fathers, divines, teachers,

teachers, and apologiſts, this one work of Dr. R.'s; had it been preſerved to mankind, would have been ſufficient under the authority of the Scriptures, to have ſtemmed the torrent of infidelity, and to have eſtabliſhed on an unſhaken baſis the truths which they who believe in Chriſt hold moſt dear and ſacred;" I ſay, Mr. Editor, when you weigh this ſtrong language in the ſcale, you will not be ſurprized that a Divine, of moderate attainments, ſhould be eager to poſſeſs that valuable *concentrated ſpecimen* of divinity, with which the "ſplendid profeſſional talents" of this *bright luminary* of the church had favoured the world. You will not be ſurprized that "a clear and connected ſyſtem of divinity, embracing all which can be neceſſary to the diſcuſſion of the moſt important of all ſubjects, and calculated to impreſs firmly and indeliby upon the mind" the eſſence of the clerical profeſſion packed up by a *maſter* of *compoſition*, as it were, in a *nutſhell*, and ſuch a nutſhell as the Chriſtian church has not cracked from the days of Chryſoſtom to the preſent hour, you will not be ſurprized, Mr. Editor, that ſuch a publication, which from its compleat ſufficiency promiſes to ſuperſede the neceſſity of every other ſacred publication but the Bible, muſt, to a divine, whoſe pocket ſhrinks from the attainment of an extenſive library, prove a moſt valuable acquiſition: with this idea in my mind I ſent for the book, and haſtened of courſe to peruſe its contents. Having peruſed and compared them with the Reviewer's comment, I find my mind halting between three opinions, to either of which I am incompetent to furniſh a ſatisfactory ſolution: the opinions the Review in queſtion has ſuggeſted to my mind, as it muſt, I ſhould ſuppoſe, to that of others, on this ſubject, are theſe: either that the Dr. has reviewed himſelf; which accounts for every thing on the principle that every man's *gooſe* is a *ſwan*: or that the Reviewer being in a pleaſant humour was reſolved to try what by the help of his ſmooth wafer paper, he could get the world to ſwallow: or that the Reviewer himſelf was a very *Tyro* both in Divinity and compoſition. It is not my object, Mr. Editor, to make a particular analyſis of the Dr.'s work, in the character of a Critic; becauſe the admiſſion of ſuch analyſis of a work already reviewed, might be inconſiſtent with your eſtabliſhed plan: Much leſs is it my wiſh to take away from the real merit of the Dr.'s performance. For though I cannot ſubſcribe to the extravagant eulogy that has been pronounced on it: nor can I conſider that the proportioning ſuch an inſtrument as Dr. R. to the work of religion furniſhes any *particular* mark of God's providential attention to the affairs of his church at this critical ſeaſon; yet I do not mean to ſay, that Dr. R. is not entitled to commendation for the intereſt he appears to take in the cauſe in which he is engaged; as well as for ſome parts of the work, by which that intereſt has been lately manifeſted to the public. The ſubject undertaken by the Dr. is of a very comprehenſive kind; a ſubject which the moſt competent Divine would find great difficulty in bringing with any degree of clearneſs, within the compaſs of one hundred and fifty pages; for the Doctor's laſt Diſcourſe may be conſidered as having little connection with thoſe that precede it. I am not therefore ſurprized that the Dr. has done no more, but that he has done ſo much. But whoever has been converſant with the writings of a Leſlie, a Hicks, a Catcott, a Bate, a Horne, and a Jones, will not only not have to thank the Doctor for any acquiſition to his ſtock of ideas, but will poſſeſs many to which the Dr. himſelf appears as yet to be a ſtranger.

On a general ſurvey of the Dr.'s work, I find him travelling with lengthened ſtrides over a great extent of ground; but his footſteps are oftentimes

oftentimes ſo ſlightly marked, as ſcarce to leave impreſſion ſufficiently ſtrong, by which his progreſs may be traced. The particular object which the author places before him, is to bring forward to notice the evidences for ſalvation by Chriſt, which are to be found in the ſacred writings: and for that purpoſe "to concenter (as he ſays, P. 24) every name, by which our Redeemer has been called, every appellation by which he has been known to his people, every relation in which he ſtands to them in that comprehenſive and endearing one, the Lord our Righteouſneſs."—"That theſe evidences may be found," we perfectly agree with the Doctor; but that he has brought them forward, we do not ſee: many of the names by which the Redeemer was known, having not been taken any notice of; and to thoſe that have been introduced, no application of them to our Saviour has been annexed, ſufficiently circumſtantial, to fix the attention of the reader. "The *perfect delineation* of Chriſt the true Noah" in the character of him, who on account of his faith was ſaved in the ark, pointed out to the reader in the third ſermon, I muſt confeſs myſelf not ſufficiently clear ſighted to diſcover. The pages employed to mark the reſemblance between the character of Chriſt and Noah, may be conſidered therefore as containing a ſort of epiſode; for they do not immediately relate to the Dr.'s ſubject, which as, I underſtand, was to "concenter every name by which our Redeemer has been called, and every appellation by which he has been known to his people, and every relation in which he ſtands to them in that comprehenſive and endearing one, the Lord our Righteouſneſs." But the name of *Noah* is not, that I remember, a name by which our Saviour was ever called, or by which he was ever known to his people. The ark is admitted to be the type of the Chriſtian Church, and Noah and his family repreſentatives of all thoſe faithful members of the church, who ſhall be ſaved in it from a periſhing world. But the propriety of Noah, the faithful perſon ſaved in the ark, being conſidered as exhibiting a *perfect delineation* of that divine Perſon, who called him into the ark for that gracious purpoſe, is not admitted. "Noah (the Apoſtle tells us) became heir of the righteouſneſs which is by faith." Heb. xi. 7. but by becoming ſo, he furniſhed no delineation of the character of Him, who was *righteouſneſs itſelf.* He was ſaved by ſtedfaſtly truſting in *Him,* who called him into the ark: and, on that account, is pointed out by the Apoſtle as an example for Chriſtians: to direct them to the ſame Rock of Salvation, in whom he truſted. In what ſenſe then Jeſus Chriſt can be called "*our ſpiritual Noah,*" I do not underſtand, unleſs it be in his character of a preacher of righteouſneſs to a periſhing world. And thus it appears, the Doctor would be underſtood: for "as a preacher of righteouſneſs to the old world, he calls Noah, a Type of the Meſſenger of Peace and Salvation to the new;" (P. 68) and ſays, P. 70, that "the ſame ſpirit which preached in Noah to the old world, and in Chriſt to the Jews, preaches now to Chriſtians in the miniſtration of the Goſpel." But on this *general* ground, every faithful preacher of righteouſneſs from Noah to the preſent day, furniſhes as perfect a delineation of Chriſt, as Noah did. The analogy therefore in this caſe is, in my opinion, of too remote and imperfect a nature to juſtify that cloſe and marked application of it, to which it has been here made to miniſter. To the third ſermon, in which this analogy between Noah and Chriſt is particularly pointed out, the Reviewer "ſcruples not to give the palm of excellence, it being written (as the Reviewer expreſſes himſelf) in our author's beſt manner, and con amore."—"De guſtibus non eſt diſputandum." I leave the reader therefore to judge for himſelf; being un-

willing to deprive him of that mental treat, which the Reviewer ſeems to have enjoyed himſelf on this occaſion; ſhould his taſte and that of the Reviewer be of a ſimilar kind. But whilſt I congratulate our author "on the private acceſs he has to the valuable ſtorehouſe of the late Dr. Horne," I muſt remind him, that the good Biſhop was ſometimes perhaps a little *viſionary*; and though the inveſtigation of typical alluſion is neceſſary to the compleat elucidation of the ſacred writings, ſtill it ſhould be remembered, "ſunt certi denique fines;" and, conſequently, that, in this caſe, the imagination ſhould at all times be made to wait on the judgment. In the concluſion of the firſt ſermon, a deſcription of the Evangelical Covenant is to be found, which it was not to be expected, would have fallen from the pen of a Maſter in Iſrael, whoſe profeſſed object it was to point out to notice that perſon, to whom the faithful under every diſpenſation muſt look for ſalvation. Speaking of our Saviour, the Dr. ſays, "The terms of his covenant are, "*Repent and be forgiven.*" (P. 26.) But in what part of Scripture, it may be aſked, is this mutilated deſcription of the Evangelic covenant to be found? Our Saviour, indeed, addreſſing himſelf to the Jews, directed them to repent, that they might be prepared for admiſſion into his kingdom, the church. "Repent," ſays he, "for the kingdom of heaven is at hand." But we find him afterwards, when he had entered more fully upon his miniſtry, "preaching the Goſpel of his kingdom." Matt. iv. 23. The ſubſtance of which Goſpel, as it was delivered by our Saviour himſelf to his Apoſtles for their direction after his departure from the world, was, that "Repentance and remiſſion of ſins ſhould be preached in his name." Under the law forgiveneſs depended on atonement having been previouſly made by the prieſt for the party; (See Lev. iv.) "And without ſhedding of blood there was no remiſſion." The atonement under the law was the type of the great atonement, which has taken place under the Chriſtian diſpenſation; and conſequently points out the nature of the Goſpel covenant; in conformity with which Chriſtians are to be forgiven, not on *account of their repentance*, though they will not be forgiven without it; but as the Apoſtle ſays, "for Chriſt's ſake"—"as God for Chriſt's ſake hath forgiven you." Eph. iv. 32. Repentance then is only *one* of the conditions of the Evangelic covenant, which muſt be accompanied by the two other conditions of *faith* and *obedience*, to be rendered effectual in the ſight of an offended God. Such, I perſuade myſelf, is the doctrine of our author; becauſe, in ſome parts of his work, it is ſufficiently expreſſed. I am only ſurpriſed that in ſo perfect a performance, as the one under conſideration is repreſented to be, a doctrine ſo eſſential, ſhould, in any page of it, be unguardedly handled. The remarks which the Doctor has thought proper to make on the ſyſtem of public education in our Univerſities, are not only unjuſt, but in the preſent times particularly ill judged. The Univerſities are not anſwerable for the unprofitableneſs of their diſſipated ſons. "Eſt Ulubris, animus ſi te non deficit æquus." And it was an elegant obſervation made by a wiſer man than Dr. Randolph, that, "as the bee can ſettle upon a poiſonous flower, and can extract honey from it, ſo may ſcholars improve their talents for the higheſt purpoſes, and arm themſelves more effectually for the defence of ſacred truth, by ſtudying profane authors, poets, and hiſtorians." JONES.

Was it my deſign to enter into a compleat analyſis of the Doctor's performance, I ſhould feel myſelf called upon to hold the ſcale of judgement with an even hand: and whilſt I pointed out ſome parts, which are exceptionable, and by no means correſponding with the Reviewer's general report, to point out others which have a juſt claim to more than ordinary approbation.

approbation. My object is not to treat the Doctor's performance with uncandid cenſure, becauſe it is not what it might have been; but to counteract in ſome degree the effect of that extraordinary eulogy, which repreſents it to be what it certainly is not. To the Doctor's powers in the pulpit (on which the Reviewer has paſſed a remark) I am a ſtranger, not being within the vortex of his miniſtry. But whatever thoſe powers may be, they conſtitute no proper ſtandard, by which to aſcertain the quality of his compoſition. As a writer I thank the Dr. for what he has done, hoping that he may live and ſtill do better. I thank him for bringing forward to notice ſome of the valuable relics of the late Biſhop Horne; truſting that the Dr. will not think that I mean to detract from his merit, by giving him credit for the choice of ſo able a maſter. I ſhould have to thank him ſtill more did his ſtyle bear a nearer affinity to that of his maſter: preciſion of ideas, and perſpicuity of language being eſſential to the character of a good writer; a character to which the pretenſions of Dr. R, how much ſoever his Reviewer may flatter him, are as yet far from being eſtabliſhed. Such are the general obſervations I have to make on the Doctor's ſermons. To particularize would be foreign to my preſent purpoſe. Had not the Reviewer of the Doctor's publication loaded the picture with ſuch a maſs of colouring, as to preclude the poſſibility of forming any correct judgement on the execution of the maſter, I ſhould not have thought it neceſſary to have ſaid any thing. But, Sir, as the credit of your publication will be proportionate to the judgement manifeſted in the review of the works contained in it, I felt a wiſh to counteract the ill impreſſion which has been made on the public mind, by giving you this opportunity of convincing your reader, that your judgement on the ſubject in queſtion is not ſo fully committed, as he may otherwiſe be led to conclude. By giving to this letter an early inſertion in your valuable repoſitory,

You will oblige, Mr. Editor,

Oxford, June 16, 1801. Your conſtant reader, and well-wiſher,

OXONIENSIS.

TO THE EDITOR.

SIR,

WHEN a young man, and just admitted into holy orders, it was my lot to take care of a very large parish in the South of England, a part of the inhabitants of which were presbyterians, and had a separate minister and a separate place of worship. Having been brought up by a man of unbounded benevolence, I came into life with a mind predisposed to be indulgent to all men. I did not, therefore, conceive, that petty differences of opinion with respect to religion, were a sufficient foundation for the refusal of the right hand of fellowship between one Christian and another. For this reason, I mixed as freely with the Dissenters as with the rest of my parishioners; and I still retain the friendship of many worthy characters among them. With their minister and his family I was upon the best terms; and whenever I thought of them as a body, I felt it hard that they should be still subjected to restrictions, which, however justly they might have been imposed upon dissenters of the *seventeenth* century, seemed to disqualify a very harmless race of men in the *eighteenth*. I was of opinion, that rigour might at length be laid aside, and that they might very safely be trusted with that liberty and power, of which their predecessors had made such an evil use. While I was indulging myself in these humane reveries, and while I saw with pride this dissenting minister and many of his flock frequently attend my church, it so happened that

he was taken ill and died. In a few days I was apprized that he would be interred at a certain hour, and that my services would be needed. I attended in my place; but instead of being requested to lead the corpse and the procession to the burying-ground, I found that situation already occupied, not by another presbyterian minister, but by a clerical figure of the gravest demeanour, whom I understood to be a self-appointed Baptist preacher, who had been sent for from a considerable distance. If I felt indignation and surprize at such a circumstance, Mr. Editor, was it to be wondered at? What conclusion could I draw from it, but that, to the family of a presbyterian minister, it was more agreeable to unite themselves to any sectarian preacher, however ignorant and unknown, and however he might differ from them in his tenets, rather than to a clergyman of the Church of England, whom they knew and respected, and from whom they did not so materially differ in sentiment.

Before I could recover from the indifferent opinion which this circumstance gave me of presbyterian liberality, I had occasion frequently to visit the metropolis, and both accident and curiosity combined to lead me into the company of some of the most eminent and most leading dissenters of the time. I will mention no names whatever; but this I will steadfastly affirm, that no dissenter of this description have I met with, who did not seem to welcome and caress the company and acquaintance of any man who was become notorious for hostility to Church or State. I have seen together, the first of that detestable race of illuminated scribblers, falsely called *philosophers*, the first of Socinians, the first of Presbyterians, the first of those who attend all meetings and no meetings; men who affect superior purity of discipline and doctrine in religion, and men who explode and ridicule all religion.—I say, I have seen together men of all these heterogeneous descriptions, who not only did not shun the society of each other, but seemed to meet upon terms of the strictest intimacy and good understanding. It was at first extremely difficult to me to comprehend, how persons of dispositions and opinions so discordant could possibly coalesce. At length, however, I discovered the true secret, that each party considered his neighbour as entertaining the same views as himself. They employed different tools, and went different ways to work; but it was manifest, that while one brought coals, another fire, and a third filled the alembic, the united intention of all was, by political chemistry (as our facetious friend Peter Porcupine observes) *to decompose the Church and State.*

These results of personal experience, Mr. Editor, I have thought proper to communicate to you, by way of introduction to a few strictures which I cannot refuse to bestow on the Monthly Review of the *Report from the Clergy of a District in the Diocese of Lincoln.* A work of that kind could not fail to excite great alarm in a presbyterian reviewer, and would consequently stimulate him to use every artifice to counteract its effect. *The examination into the state of separatists,* says he, *has produced a testimony concerning real dissenters, which does them honour, and shews how little the church has to apprehend from them. This part of the report deserves the attention of Government.* Not to question the modesty and Christian humility manifested in a quotation of this kind, cited by a presbyterian pen, let the writer inform us what he implies in the term *real dissenters.* I know not why that term is to be applied exclusively to puritans, especially since upon every political occasion (as, for instance, in soliciting the repeal of the *Test Act*) the presbyterians have united themselves with dissenters of every possible description, in order to give to their petitions the strong sanction of numbers. Such being the

usage

usage, I cannot see what title they have to a separate denomination, and much less do they deserve separate indulgence.

The good character which these *real* dissenters have acquired in Lincolnshire, the writer thinks, deserves the attention of Government. Undoubtedly, good character, in any description of his Majesty's subjects, whether Baptists, Independents, or Quakers, especially where such good character is very respectably attested, the Established Clergy themselves bearing witness, deserves, and will receive all proper encouragement from those who rule us. But if the Reviewer expects to share in such indulgence, or if he wishes well to his party, is it prudent in him to say, that he recommends this part of the report to Government, because they are "said to have it in contemplation to oppress dissenters with some new *and humiliating restrictions:*" and having so saucily conjured up a charge of *oppression* upon a mere hearsay, before the voices of Parliament can be heard, is it delicate in him to add, that "such restrictions will probably operate on Britain *as the revocation of the Edict of Nantes operated on France?*" When such suspicion and jealousy, such unfounded accusation, such petulant menace and insinuation, are found in a Presbyterian journal, are we not justified in the conclusion, that the modern Puritan is no changeling from his forefathers? He retains the same heart-burnings at the Established Church, he is alike angry with the State for giving it the preference, and he has no objection to quarrel with the State, if he cannot prevail on the State to assist him in overturning the Church. If he find the State inclined to cherish the Church, he shews his teeth *in terrorem*; if he dared, he would also bite; but being apprehensive of correction, he contents himself with snarling and threatening to run away. Such, I suppose, he means to intimate, was the effect of the revocation of the Edict of Nantes: it put the Protestants of France to flight. If the new restrictions, which he so much dreads, are to have the same scaring effect on reviewers of his description, a light pair of heels is the best thing I can wish him, inclination to go, and safe conduct to the threshold of Dr. Priestley. That he will fly by *compulsion*, is not to be believed; if he inclines to be a spontaneous fugitive, for fear of the explosion of his own political gunpowder, the sooner he embarks the better.

But to return to his critique: "When, in addition to their own commendable efforts, they (the Clergy) recommend the interference of the Legislature, and advise *some explanations and amendments of the Toleration Act*, they exceed (in our judgment) the bounds of wisdom and sound policy. Why compliment ignorant fanatics so highly as to persecute them?" Such is the language of this Monthly Reviewer. I pass over the want of liberality in Presbyterians, to style *any* sect of Christians *ignorant fanatics*, when they are so ready to avail themselves of the assistance of *all* sects. I say nothing of the impropriety of stiling *persecution* a *compliment*. But it is impossible for me to be silent, it is impossible for me not to express my indignation aloud, when a reviewer wantonly stamps the name of *persecution*, upon a mere *proposal* of the Clergy, that the Toleration Act should be *explained* and *amended*. Were that Act, Mr. Editor, to be even repealed, I cannot think it would be just to raise the cry of persecution till enormities had commenced. To bellow out *persecution, persecution*, while it continues in its present, or in any explained and amended shape, is highly culpable, as well as premature, since persecution cannot begin till toleration is come to an end. When the Reviewer styles the amendment of the Act of Toleration *persecution*, I very much suspect, Sir, that he does not understand that term. To *persecute*, says Dr. Johnson, is *to pursue with malignity, to pursue with repeated acts of vengeance*

grance or enmity. If our history, therefore, be able to produce us an instance of one religious party undermining another, of a national priesthood overset, driven into banishment, superseded, plundered, insulted, and (when again restored) continually provoked by acts of jealousy and hostility from the surviving remains of its ancient adversary, this may be called *persecution.* But if a church once so injured, and yet magnanimously disposed to bury the remembrance of its wrongs in an act of toleration, shew afterwards some little vigilance at its post, some care and attention, lest the engineer should be *hoist with his own petard,* shall we call this *persecution?* Where is the *malignity,* the *vengeance,* the *enmity* of the case?

Let us hear this reviewer again, Sir. "Why compliment ignorant fanatics so highly as to persecute them; especially when this severity must fall also on the body of *real dissenters,* who, it is declared, do not deserve it? It is the *severest reflection* which the clergy can possibly cast on themselves, to intimate that not all their *learning, zeal,* and *respectability of character* will be equal to combat a few *illiterate fanatics,* unless aided by *persecution. O tell it not in Gath.*" This, Mr. Editor, is a charge after the old Oliverian manner, with a text of scripture tacked to the end of it. The *severe reflection* which it contains, the Monthly Reviewers have themselves been so kind as to render of no effect, by the first sentence of their next critique. For, while in this article they maintain that the learning, zeal, and respectability of the clergy *may* effect the cure of fanaticism, they tell us in their next page, "Men have always *been partial to religious quackery,* and have consequently been the easy dupes of superstition and fanaticism; and *till the real age of reason shall arrive, they will not be generally cured* of this mental degradation—*they will never think with accuracy, nor be open to the convictions of rational argument.*" How clearly, then, Mr. Editor, are the clergy exculpated and relieved, by the Monthly Reviewers themselves, from their *severe reflection,* of not being able to produce the conversion of fanatics, especially of the Methodistical description. It is a characteristic of this sect, as Bishop Prettyman has observed, *to pretend to an especial call or gift of grace, which supersedes the necessity of education, and of the regular ordination commanded and practised by the Apostles.* On men deluded by a persuasion of this kind, it must, at first sight, be obvious, that it will be impossible to make any impression by *learning, zeal,* or *respectability of character.*—Unless a clergyman will affect higher qualifications, unless he will assume peculiar sanctity and intercourse with the holy spirit, unless he will dare to be enthusiastic and attribute his fury to the immediate impulse of God, in plain English, unless he will *lie* and *blaspheme,* he will never recover that part of his congregation which has once been led captive by the credulity of methodism. Mr. Editor, I rest my opinion upon the broad foundation of experience. During a part of my ministry, I had the care of a parish in which there was no want of fanatics of this kind. A shoemaker, of very indifferent character, who married a girl of still worse character, and had for some time left the place, after a while ventured to return again in the questionable character of an apostle. He impudently affirmed, what no one could deny, though all might have doubted, and none ought to have believed on his own bare testimony, that he was commissioned by the Holy Ghost. He mounted the stool, he vociferated, he denounced, exhorted, prayed, and sung. Such was the effect of his ridiculous gestures and discourses upon the vulgar mind, that in spite of every exertion on my part, my congregation became wavering and unsteady. In vain did I pen, and in vain did I deliver, with all becoming earnestness, discourse upon discourse, to warn my flock of their danger, to put them upon their guard against credulity and delusion, to teach them how

how to distinguish real from pretended inspiration, and to satisfy them that it was no longer necessary to the well-being of Christianity that illiterate men should be inspired, and that they had never given, in modern times, any satisfactory proof that they were inspired. All I could utter was ineffectual, the infection spread, and my very clerk was seized by the contagion. In the morning he gave a cold and languid ear to my sermon, in the evening he got up to preach himself. His house was a *licensed* receptacle for Methodists; even his wife (I was told) had sometimes the vanity to preach; and such was the high-minded conceit of these infatuated babblers, such their extravagant opinion of themselves for being (as they imagined) inspired, and such (which follows of course) their *contempt* for their regular pastor, that I again and again expostulated in vain with them on the subject. I was at length compelled to despair of their recovery, and I verily believe it to have been impossible; though no man could have wished, or attempted it, with greater *zeal*, aided, as I flatter myself, by *respectability of character*. The Monthly Reviewer will perhaps tell me that I wanted *learning* to support my cause. Upon this head, I am not competent to decide. If Monthly Reviewers speak truth, and have ability to pronounce a just verdict without error, I am not even in that respect deficient, for they have more than once stiled me *learned*.

The Reviewer thus concludes: "We recommend it to these gentlemen "(the clergy) and to the Legislature, seriously to weigh the consequences "of altering the Toleration Act. Let the clergy, who are alarmed at the "inroads of Methodists, resist them with christian zeal and meekness, and "above all by the exemplariness of their conduct and conversation: but let "them never disgrace their cause by soliciting the aid of the secular arm." This is merely a repetition of what the Reviewer had before said, that *zeal* and *respectability of character* (added to *learning*) are arms sufficient to vanquish methodism: an assertion which I have proved to be untrue, and which the Reviewer himself has, in the next page, kindly retracted. I have therefore only to add, that, since the *effect* is not to be controlled, I am clearly of opinion that it is justifiable to wage war against the *cause*. That is, since it is totally out of the power of common sense and sound reason, to check the progress of methodism, and to stem the tide of its wild and unscriptural notions, not to say its blasphemies, &c. &c. &c. application certainly ought to be made to the Legislature, praying it to stop the mouths of all illiterate self-constituted preachers, whether shoe-makers, millers, soldiers, parish-clerks, or what not. I will not presume, like the Monthly Reviewer, to dictate to the wisdom of Parliament what it ought to resolve. I will only say that its interference is become absolutely necessary, and that I think the clergy shew an equal respect for religion and their lawful rulers by soliciting it. If it be a *disgrace*, under any circumstances, to petition *the aid of the secular arm*, the Monthly Reviewer will perceive, while he reviews the conduct of the dissenters for the last twenty years only, that it is a disgrace, of which a pretty large share belongs to the Presbyterians.

I cannot conclude, Sir, without expressing my regret, that a literary journal of such respectable merit as the Monthly Review, should at any time be disgraced by the insertion of a critique like that which I have thus endeavoured to expose. Who is the conductor of that publication? Mr. Becket must certainly know, and for Mr. Becket I entertain very great respect. Whenever I receive a bow from him, I am proud that a head so venerable should do me homage; and his inquiries for those who belong to me, I can truly say, to use a significant but homely phrase, *do my heart good*. I should therefore be extremely sorry to injure Mr. Becket, by attacking his Review;

Review; especially, because I know that he has expressed some solicitude about it, since the Anti-jacobin batteries have been opened. But, notwithstanding my respect for Mr. Becket, and Mr. Becket's respect for me, unless Mr. Becket will exert himself to exclude from his journal such communications as these, having once drawn the sword I will throw away the scabbard, and live in eternal conflict with his puritanical auxiliaries.

ACADEMICUS.

MISCELLANIES.

TO THE EDITOR.

SIR,

Though I am fond of barley-bread, and think and know it to be extremely wholesome and nutricious, yet I cannot but be of opinion, that your correspondent *Academicus* is not strictly correct in his mode of recommending it to the people of this country. That barley-bread was in common use among the Syrians and the Israelites no person will pretend to deny. The writer's elaborate reasonings and long citations on this subject might, surely, have been spared. Solomon, indeed, used barley, for his horses, as we use oats for ours: I am not certain therefore that *Academicus* is right in all his positions or inferences. But what I meant to observe, was this. admit, that barley was used, as *Academicus* states: what, however, was the QUALITY of this *barley?* Can he prove that the barley of Syria, or of Palestine, where people dropped down dead, not unfrequently, from the *Coup de Soleil*—will he venture to assert, that the barley of this excessively hot climate, was the same in *quality*, as the barley of these hyperborean regions? He, certainly, cannot. Common sense will suggest, that productions of the same *kind* must differ in *quality*, as they grow in a cold and moist, or a hot and dry atmosphere. Experience assures us of the fact. Even in this island, how very different was the barley as well as the wheat of the dry year 1800 and the preceding wet season!—The barley of the year 1800, is (in Cornwall and Devonshire at least) as *substantial*, if I may so express myself, as the wheat of 1799. It produces "as *good proof*," at the mill; to borrow an expression of the miller.—In short, few are ignorant, that the same vegetables are often wholesome in one climate, which are unwholesome in another. No one will contend, for instance, that potatoes are equally good and neutrative in the West-Indies and the British islands. The best seed of this country has become almost as poisonous under the line, as the Solanum itself. Your's, &c. &c. L. L. D.

P. S. I know not whether the *Academicus* who "reviews the Reviewers" be the same person or not. But, whoever he may be, though I allow his principles to be sound, and his motives laudable, yet I must differ from him in many subordinate points. To quote Shakspeare, for instance, on the subject of *accent*, or verification in general, is extremely ridiculous. After the models of Dryden or of Pope, who would go back to the days of Shakspeare, for an authority of the sort? Besides, there is no conceivable fault in verse or poetry, that, at this rate, might not be justified by Shakspeare. Marvellous as the beauties of this divine poet are, his blemishes are various and innumerable—false quantity—false metaphors—false every thing!—With respect to *Hurdis*, it would be very easy to produce a long list of most affected alliterations from his poems; and I think he is treated in the Review, with peculiar kindness,

March 7th, 1801.

HISTORY.

SUMMARY OF POLITICS.

SO little change has occurred, in the courſe of the laſt month, in the ſtate of European politics, that we have very few obſervations to make on the ſubject. The pacific diſpoſition of the Northern Powers has been at length manifeſted by overt acts, which admit not of miſconception or doubt. Conſequently, in reſpect of commerce, every thing has been reſtored to the ſame footing on which it was placed before the unprovoked aggreſſion of thoſe powers compelled us to have recourſe to hoſtile meaſures of redreſs. The KING of PRUSSIA, however, muſt not be included in this general deſcription, for he ſtill retains poſſeſſion of the Electorate of Hanover. We have received a variety of public and private information reſpecting the diſpoſition of the *Cabinet* of *Berlin*, and the movement of the Pruſſian troops; but, after a very attentive conſideration of all our communications, we find no materials which can enable us to form a clear, diſtinct, and correct idea of the views and deſigns of the Pruſſian Monarch. We ſhall not therefore indulge in ſpeculations (which might eaſily be extended almoſt ad infinitum) on ſuch a topic, but wait, patiently though anxiouſly, for ſuch events as will ſupply certain data for the formation of a juſt opinion.

No new light has lately been thrown on the moſt momentous of all queſtions—*Peace between the Britiſh Monarchy and the French Republic.* The communication between the two Governments has been conſtantly maintained; and Mr. MERRY is about to depart for France, *oſtenſibly*, as the ſucceſſor of Captain COTES, the Britiſh Commiſſary for the exchange of priſoners, but *really* for the purpoſe of facilitating the political communications which have hitherto been conveyed to our Miniſters through no other medium than Mr. OTTO, the French Commiſſary here. We have ſo frequently, and ſo explicitly, declared our ſentiments in reſpect of peace, that a repetition of them might become irkſome to our readers. We can only aſſure them that they are the reſult of a long and attentive conſideration of the ſubject; influenced by no motives of party nor of prejudice. It appears to us, moſt clearly, that the nation now ſtands on the brink of a precipice, and one falſe ſtep may plunge us into irremediable ruin! The reflection is moſt awful; and he can poſſeſs none of the genuine feelings and principles of an Engliſhman, in whoſe boſom and in whoſe mind, it does not abſorb all minor conſiderations, reſpecting political men or political meaſures! *Theſe* are the fleeting viſions of a moment; but *that* involves the independence, the dignity, the honour, the ſafety of our country, with all its venerable inſtitutions and eſtabliſhments, which have ſecured the admiration of *paſt*, and ſhould be preſerved as a leſſon and a model to *future*, ages.

We have viewed, with more apprehenſion than ſurprize, the partial change of conduct which the Oppoſition have adopted ſince the change of Miniſters. They have flattered the new Premier for the *pacific* diſpoſition which he has diſplayed; and laboured to impreſs the public mind with the idea, that, in reſpect of peace, his ſentiments are very different from thoſe of his predeceſſor. The object of this inſidious manœuvre is too manifeſt to impoſe even on a political Tyro; it is evidently intended to produce a ſeparation of the Miniſter, from his beſt friends and moſt able ſupporters, with a view to weaken the Government; and to cajole him into a dereliction of principle and of duty, in order to extort from him weak and dangerous conceſſions to the enemy, for the

the purpoſe of procuring peace, which, they have the baſeneſs to inſinuate, ought to be obtained upon *any* terms. And theſe are the men, too, who publicly boaſt of their attachment to the principles and politics of King WILLIAM, a prince the main ſpring of whoſe policy was to check the towring ambition of France, and to prevent, at all hazards, the extenſion of her power, and the enlargement of her territory!

Let our Miniſters beware of ſuch monitors; let them ſhun, with indignation and abhorrence, the proffered kiſſes of theſe political Judaſes; and, while they preſerve a manly independence of mind and conduct, let them not be aſhamed to avow a congeniality of principle and of views with men, with whom they have long lived and acted; and whoſe public conduct they have invariably, and moſt juſtly, repreſented, as worthy the applauſe and admiration of the world! The mind of a miniſter ſhould be ever open to conviction, but weak conceſſions to violent adverſaries are little better than acts of political ſuicide. Government, in the preſent ſtate of ſociety, can only be ſupported by a ſtrict harmony, a regular concert, and a vigorous co-operation, between its component members. Every meaſure propoſed in parliament ſhould be, or at leaſt *appear* to be, the reſult of ſuch co-operation; and the ſuggeſtions of opponents ſhould always be received with extreme caution, and any attention to them be invariably admitted as *an exception to a rule*. Without a rigid adherence to this principle, and a rigid obſervance of this line of conduct, no government can long ſubſiſt, in the preſent age. If any miniſter ſhall ſtrive to carry his independence beyond this line, he will find himſelf egregiouſly miſtaken in the effects of it, and very ſoon become the dupe of his own Utopian notions. Thoſe who moſt praiſe will be the firſt to ridicule him; thoſe who moſt ardently ſupport, will be the moſt forward to deſert him; and his errors, though reſpected by honeſt men, will meet with compaſſion from few, with approbation from none.

We differ, radically, from the late miniſters, on the important queſtion which produced their reſignation; and to their ſucceſſors we give due credit for ſtanding forward, at a criſis ſo truly alarming, to direct the helm of the ſtate. But to this one point is our difference confined. In common with the vaſt majority of the nation, including every individual member of the preſent government, we admired the truly liberal, enlarged, and comprehenſive plan of policy, both foreign and domeſtic, purſued by Mr. Pitt; and any, the ſmalleſt deviation from that plan, we ſhall conſider as a national misfortune. Mr. Pitt long ſince declared that no obſtacle to peace could ariſe from the form of government, now exiſting in France; and that, of courſe, the queſtion of peace was reduced to a queſtion of *terms*. But Mr. Pitt never declared and certainly never ſuppoſed, that, in ſettling that queſtion of *terms*, the nature, the ſpirit, and the tendency of the preſent government of France, ſhould have no weight with the Britiſh miniſter; that our terms ſhould in no degree be regulated by the danger to which we ſhould be expoſed from the known temper and diſpoſition of the enemy, as well as from his immenſe increaſe of power, and extenſion of territory. Mr. PITT, and thoſe who acted with him, think too juſtly and too wiſely, to harbour an idea ſo truly prepoſterous in itſelf, and ſo highly dangerous in its conſequences. We hope and truſt that Mr. ADDINGTON will treat with diſdain thoſe inſidious enemies who repreſent him as acting upon a different principle; we know that he feels for the honour of his country and has her intereſt deeply at heart; and we are warranted, from the manlineſs and energy which he diſplayed as *Speaker*, in believing that he will not betray weakneſs and timidity as

Premier.

Premier. But if, contrary to our expectations and belief, he ſhould be cajoled, either by the pacific profeſſions of the enemy, or the artful machinations of oppoſition, into a haſty, premature, and unſafe peace; he may be aſſured that neither the parliament nor the public would ſanction the meaſure; and the country would look with confidence, nor would it look in vain, to the wiſdom, energy, and talents of the late adminiſtration, to reſcue it from the impending danger. In ſettling the terms of peace at this criſis, reference ſhould be had to the conſtant, invariable policy of our anceſtors; and to the conduct of all parties and deſcriptions of men, whether Tories or Whigs, who have for the laſt century directed the reins of government in this country. Let their recorded ſentiments, on the relative ſituation of England and France, and on the ſyſtem to be purſued by the former in reſpect of the latter, be carefully and diligently examined; and then, the increaſed danger ariſing from the preſent ſtate of the enemy be taken into conſideration; and the inevitable concluſion, in every rational mind will be, that the miniſter who ſhould ſign a treaty of peace on any other than one of the two eſtabliſhed principles of negotiation, the *Status quo* or the *Uti poſſidetis*, would ſign the death-warrant of his country's glory, and of his own reputation!

The *Firſt Conſul* of France, as if anxious to ſecond the operations of the leading Members of Oppoſition at home, has cauſed ſome reflections to be inſerted in his papers (for our readers well know, that the whole French preſs is not only ſubject to his controul, but abſolutely dependent on his will for exiſtence) on the pacific diſpoſition of the new Britiſh miniſtry. But the natural feelings of his mind could ill bear reſtraint; and, therefore, after proclaiming in one paper, that peace ſolely depended on England, he publiſhed another replete with unequivocal proofs of the moſt hoſtile intentions and views. If with the aid of Oppoſition he can poſſibly incline our Government to liſten to his terms, he will be happy to promote a temporary accommodation, as well to acquire the ability to attack us, with certain advantage hereafter, and at no very diſtant period; as to ward off the danger, which he appears to dread, of a new coalition of the Continental Powers. All the efforts of oppoſition, both in Parliament and in the Jacobin Prints of the day, are induſtriouſly directed to the object of perſuading Mr. ADDINGTON to renounce the idea of forming new confederacies againſt France; and it is ſcarcely poſſible to refer the uniformity of exertion ſo viſible on both ſides the channel, to any other ſource than an uniformity of principle. But we conceive the Miniſter would very ill conſult the intereſts of the country, were he to reject any fair opportunity that might offer for forming ſuch a confederacy; and it is the firſt time, we believe, in the annals of our Hiſtory, that Engliſhmen have had the folly and the degeneracy, to inſiſt that the moſt effectual means of annoying their moſt dangerous enemy, of contracting the ſphere of his deſtructive influence, and of clipping the wings of his gigantic power, ought not to be embraced but rejected!

The invaſion of Portugal by Spain, ſtimulated and aſſiſted by France, will certainly end in the entire conquest of that country; which Buonaparte vainly and foolishly flatters himself will serve to give in exchange for all the conquests made by us during the war. The only effect which it ought to have on us, is to increaſe our exertions, for the purpoſe of extending those conquests;—and we truſt that the *Brazils* are already in our poſſeſſion; as that colony would ſuffice to procure the reſtitution of Portugal, or to indemnify *us* for its loſs.

TO

TO OUR READERS.

It is with great reluctance, that we, at length, find ourselves reduced to the necessity of following the example set by other Periodical Publications of raising the price of our Review from *Two Shillings*, to *Two Shillings and Six-pence*. The *Monthly* and *Critical Reviews* have already been raised, and the *British Critic* and *Gentleman's Magazine* are to be raised immediately. This necessity arises from a combination of additional expences imposed on the Proprietors. The same paper for which, on the first establishment of their work in 1798, they paid *One Guinea per Ream* cannot now be purchased for less than *Six and Thirty Shillings*; while the price of all printing materials has been very considerably enhanced; and the wages of Printers raised, in that period, near *Thirty per Cent*. To this must be added the increased price of Books of every description, in the proportion of *Fifty per Cent*. But in submitting to the necessity of raising the price, we have resolved to enlarge the quantity of our matter; and for this purpose, we have adopted a larger and longer page, *Seven Sheets* of which will be henceforth given, and will contain more than *Eight Sheets* of the usual size;—in the proportion of 129 pages to 112.

LITERARY INTELLIGENCE.

The Reverend R. POLWHELE's concluding Volume of the *History of Devonshire* is in a state of great forwardness; and that Gentleman has published proposals for a *History of Cornwall* on a very enlarged scale.

The Reverend S. SHAW has nearly completed the Second Volume of his History of *Staffordshire*.

A *History of the present War*, founded on the most authentic documents, has been begun, by a Gentleman of great literary talents, and of most sound principles, and will, probably, be published in the course of the ensuing winter.

TO CORRESPONDENTS.

Mr. Sydney's Smith's Letter will appear in our next; with other Communications from various Correspondents.

ERRATA FOR MAY.

Page 13 line 1, for *Duncan* read *George*.
——— line 9 from the bottom, for *or* read *as*
—— 14 line ult. for *Sett's* read *Scot's*.
—— 16 — 23, for *lectoribus* read *lectionibus*.
———— 30, for *qui* read *quia*.
———— 31, for *cæteri* read *cætera*.
———— 38, for *cerent* read *ierant*.
———— 46, for videratur read videretur.
———— 47, for prædicent read prædicant.
———— 48, for baptizent read baptizant.
—— 17 — 14, for multiplicetetur read multiplicaretur.
—— 19 — 11, for quosdem read quosdam.
———— 13, for *Venierimus* read *Vani erimus*.
———— 18, for *Eed* read *Sed*.
—— 20 — 13, for *Veris* read *Viris*.
———— 36, for article read articles.
—— 22 — 1, for sat read set.
—— 27 — 41, for his confession read his *own* confession.
———— 46, for *Droight* read *Dwight*.
—— 28 — 35, for hermophrodite read hermaphrodite.

THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For JULY, 1801.

Défiez-vous de ces Cosmopolites qui vont chercher au loin dans leurs livres des devoirs qu'ils dédaignent de remplir autour d'eux. Tel Philosophe aime les Tartares pour etre dispensé d' aimer ses voisins. ROUSSEAU.

ORIGINAL CRITICISM.

Barrow's Travels in Southern Africa.

(*Continued from* P. 169.)

THE growing importance of the *Cape of Good Hope*, and the wise determination of the late President of the Board of Controul, which has no doubt been adopted by the present ministry, never to give up this settlement, of the consequence of which, in various points of view, he was fully convinced, will lead us to be copious in our extracts from the work before us in order to convey to our readers, some idea of the present state and extent of the colony, of its natural productions, its capability of improvement, and of the manners, dispositions, and customs of its native inhabitants. Our opinion of the general merits of the work has already been given; and we shall therefore proceed with our extracts, without farther comment. Of the salubrity of the climate, an object of the first importance to settlers, the most favourable conclusions may be drawn from the following facts.

" Most of the fatal diseases that prevail among the natives should appear to proceed rather from their habits of life than from any real unhealthiness in the climate. Nothing could afford a stronger proof of this conclusion than the circumstance of there not having been one sick man in the general military hospital for several months, and not more than a hundred in the regimental hospitals out of five thousand troops; and these, according to the reports of the surgeons, were complaints generally brought on by too free an use of the wines and spirituous liquors of the country, of which their pay enables them

to procure an exceſs. The ſudden change of temperature, eſpecially from heat to cold, may perhaps be one of the cauſes of conſumptive complaints which are very frequent in all claſſes and ages. But the common diſeaſe to which thoſe of the middle age are ſubject, is the dropſy. A confined and ſedentary life; eating to exceſs, twice and commonly thrice a-day, of animal food ſwimming in fat, or made up into high-ſeaſoned diſhes; drinking raw ardent ſpirits; ſmoaking tobacco; and, when ſatiated with indulging the ſenſual appetite, retiring in the middle of the day to ſleep; ſeldom uſing any kind of exerciſe, and never ſuch as might require bodily exertion,—are the uſual habits in which a native of the Cape is educated. An apoplexy or a ſchirrous liver are the conſequences of ſuch intemperance. The former is ſeldom attended with immediate diſſolution on account of the languid ſtate of the conſtitution, but it generally terminates in a dropſy, which ſhortly proves fatal. The diſeaſes to which children are moſt ſubject are eruptions of different kinds, and ſore throats. Neither the ſmall-pox nor the meaſles are endemic; the former has made its appearance but twice or thrice ſince the eſtabliſhment of the Colony, but the latter has found its way much more frequently. Great caution has always been uſed by the government againſt their being introduced by foreign ſhips calling at the Cape. Inſtances of longevity are very rare, few exceeding the period of ſixty years. The mortality in Cape Town, taken on the average in the laſt eight years, has been about two and a half in a hundred among the white inhabitants, and under three in a hundred among the ſlaves. Thoſe in the latter condition, who live in the town, are in general well fed, well clothed, not much expoſed to the weather, nor put to hard labour. Others in the country, whoſe principal food conſiſts of black ſandy bread, and the offals of butchers meat, who labour from morning to night in the field, and thoſe alſo who follow the arduous and daily taſk of gathering wood on the expoſed ſides of the mountains, or in the hot ſands, are ſubject to bilious fevers from which they ſeldom recover."

One of the firſt effects of the interpoſition of the Engliſh in the internal government of the country was the *abolition of torture* which was one of the ordinary puniſhments of the Dutch law; and, fortunately, it has already been productive of a diminution of crimes; at leaſt, crimes have diminiſhed ſince torture was aboliſhed.

Mr. Barrow, in ſpeaking of the Dutch ſettlers at the Cape, gives a very favourable account of the ladies, but a very unfavourable account of the men, whom he repreſents as dull, phlegmatic, awkward, and unſociable. The law of Primogeniture does not prevail here; but the property of the deceaſed parent is equally divided among his ſurviving children. On the marriage of two perſons, the property becomes common, unleſs otherwiſe provided by an expreſs clauſe in the contract, and, on the death of either, the children are entitled to the immediate poſſeſſions of that part of the joint property which is ſuppoſed to have belonged to the deceaſed.

"It is but juſtice to the young females of the Cape to remark, that many of them have profited much more than could be expected from the limited means of education that the place affords. In the better families, moſt of them are taught muſic, and ſome have acquired a tolerable degree of execution. Many underſtand the French language, and ſome have made great proficiency in the

Engliſh.

Engliſh. They are expert at the needle, at all kinds of lace, knotting, and tambour work, and in general make up their own dreſſes, following the prevailing faſhions of England, brought from time to time by the female paſſengers bound to India, from whom they may be ſaid to

"Catch the manners living as they riſe."

"Neither are the other ſex, while boys, deficient in vivacity or talent; but for want of the means of a proper education, to open their minds and excite in them a deſire of knowledge, they ſoon degenerate into the common routine of eating, ſmoaking, and ſleeping. Few of the male inhabitants aſſociate with the Engliſh, except ſuch as hold employments under the government. This backwardneſs may be owing in part to the different habits of the two nations, and partly perhaps, to the reluctance that a vanquiſhed people muſt always feel in mixing with their conquerors. No real cauſe, however, of complaint or diſaffection could poſſibly be alleged againſt the Engliſh government at the Cape. No new taxes have been impoſed ſince the conqueſt; but, on the contrary, ſome of the old ones have been diminiſhed, and others modified. The demand and value of every production of the colony have very conſiderably increaſed, while the articles of import have fallen in their prices. More than 200,000 rix dollars of arrears in rent of land have been remitted to the inhabitants by the Britiſh government, as well as 180,000 rix dollars of dubious debts. They have preſerved their laws and their religion, both of which continue to be adminiſtered by their own people. They enjoy as great a ſhare of rational liberty as men, bound to each other, and to the whole, by the ties that a ſtate of ſociety neceſſarily impoſes, could poſſibly expect, and much greater than under their former government. Property has been ſecure in every inſtance, and has been raiſed to double its former value; and none has the loſs of life of any friend or relation to lament at the time of, or ſince, the capture. Their paper currency, fabricated by the government in order to get over a temporary diſtreſs, but which it had never been able to take out of circulation, bore a depreciation of 40 per cent. and a ſilver dollar was ſcarcely to be ſeen. The former is now at par with ſpecie, and not leſs than two millions of the latter have been ſent from England and thrown into circulation. Every perſon enjoys his ſhare of the general proſperity. The proprietor of houſes in town has more than doubled his rent; and the farmer in the country, where formerly he received a rix dollar for each of his ſheep, now receives three. Four years of increaſing proſperity, of uninterrupted peace and domeſtic tranquillity, have been the happy lot of the inhabitants of the Cape of Good Hope.

"Scenes very different from theſe would, in all probability, have been exhibited here, had not the Engliſh taken poſſeſſion of the colony at the very time they were ripe for execution. Jacobiniſm, or ſubverſion of all order, had induſtriouſly been propagated by the ill-diſpoſed, among the ignorant part of the coloniſts, both in the town and country diſtricts. A weak and timid government, inſtead of cruſhing it in its infancy, ſuffered it to grow to maturity. Its principal officers were inſulted with impunity. The Landroſts, or Chief Magiſtrates of the police in the country, were driven out of their diſtricts, and the farmers refuſed to pay the rents of the loan lands. Proſcribed liſts were actually made out of ſuch as were firſt to ſuffer; and the ſlaves were anxiouſly waiting for the ſignal of a general emancipation. Even after the capture of the people, the diſtant diſtrict of Graaff Reynet had in-

dignantly uſed, and then turned away, the landroſt and the clergyman that had been appointed and ſent thither by Sir James Craig, who immediately ordered a detachment of light infantry with a ſquadron of dragoons to march to the Droſdy. Intimidated at the news of ſuch a meaſure, they ſent a ſupplicating letter, ſigned by ſome of the principal inhabitants, praying that the troops might be recalled, and promiſing good order and obedience to the laws."

The *Salſola* grows in ſuch abundance on the arid plains of Southern Africa, that, according to our author, a quantity of ſoda, or barilla, might annually be made from aſhes, (ſuppoſing the plant to be cut down, burnt, and reproduced in five years) ſufficient to ſupply the colony itſelf, and the whole conſumption of England.

Mr. Barrow relates a ſingular inſtance of the ferocity of a female Zebra, which had been domeſticated when young, but had, with age, become extremely vicious. "One of the Engliſh dragoons perſiſted in mounting her. She kicked and plunged, and laid herſelf down, but to no purpoſe; the man kept his ſeat; till, taking a leap from the high bank of the river, ſhe threw him into the water; but, holding faſt by the bridle, ſhe had no ſooner dragged him to the ſhore, than, walking up quietly to him, ſhe put her head down to his face and completely bit off his ear."

Oſtriches.

"On many parts of the great deſerts oſtriches were ſeen ſcowering the plains and waving their black and white plumes in the wind, a ſignal to the Hottentots that their neſts were not far diſtant, eſpecially if they wheeled round the place from whence they ſtarted up: when they have no neſt they make off immediately on being diſturbed, with the wing-feathers cloſe to the body. There is ſomething in the economy of this animal different in general from that of the reſt of the feathered race. It ſeems to be the link of union, in the great chain of nature, that connects the winged with the four-footed tribe. Its ſtrong-jointed legs and cloven hoofs are well adapted for ſpeed and for defence. The wings and all its feathers are inſufficient to raiſe it from the ground; its camel-ſhaped neck is covered with hair; its voice is a kind of hollow mournful lowing, and it grazes on the plain with the qua-cha and the zebra. Among the very few polygamous birds that are found in a ſtate of nature, the oſtrich is one. The male diſtinguiſhed by its gloſſy black feathers from the duſky grey female, is generally ſeen with two or three, and frequently as many as five, of the latter. Theſe females lay their eggs in one neſt, to the number of ten or twelve each, which they hatch altogether, the male taking his turn of ſetting on them among the reſt. Between ſixty and ſeventy eggs have been found in one neſt; and if incubation has begun, a few are moſt commonly lying round the ſides of the hole, having been thrown out by the birds on finding the neſt to contain more than they could conveniently cover. The time of incubation is ſix weeks. For want of knowing the oſtrich to be polygamous an error reſpecting this bird has ſlipt into the *Syſtema Naturæ*, where it is ſaid that one female lays fifty eggs.

"Theeggs of the oſtrich are conſidered as a great delicacy. They are prepared in a variety of ways; but that made uſe of by the Hottentots is

perhaps

perhaps the beſt: it is ſimply to bury them in hot aſhes, and through a ſmall hole made in the upper end to ſtir the contents continually round till they acquire the conſiſtence of an omlet: prepared in this manner we very often, in the courſe of our long journies over the wilds of Africa, found them an excellent repaſt. In theſe eggs are frequently diſcovered a number of ſmall oval-ſhaped pebbles, about the ſize of a marrowfat pea, of a pale yellow colour and exceeding hard. In one egg were nine and in another twelve of ſuch ſtones."

African Animals.

"The ſpring-bok is a gregarious animal never met with but in large herds, ſome of which, according to the accounts of the peaſantry, will amount to the number of ten thouſand. The Dutch have given a name to this beautiful creature indicative of its gait. The ſtrength and elaſticity of the muſcles are ſo great that, when cloſely purſued, he will ſpring at a ſingle leap from fifteen to five-and-twenty feet. Its uſual pace is that of a conſtant jumping or ſpringing, with all the four legs ſtretched out, and off the ground at the ſame time, and at every ſpring the hair on the rump divides or ſheds, and, falling back on each ſide, diſplays a ſurface of ſnowy whiteneſs. No dog can attempt to approach the old ones; but the young kids, which were now numerous, were frequently caught after a hard chace. Both old and young are excellent veniſon; and vaſt numbers are deſtroyed by the Dutch farmers, not only for the ſake of the fleſh, but alſo for the ſkins, of which they make ſacks for holding proviſions and other articles, clothing for their ſlaves, and, at the time of the capture by the Engliſh, for themſelves alſo and children. The poverty and miſerable condition of the colony were then ſo great, that all their numerous flocks and herds were inſufficient to procure them decent clothing.

"The gemſbok is alſo a very beautiful animal, and of a ſize much larger than the ſpring-bok. It has none of that timidity which generally marks the character of the antelope; but, on the contrary, if cloſely purſued or wounded, will cooly ſit down on its haunches, and keep both ſportſman and dogs at bay. Its long, ſtraight, ſharp-pointed horns, uſed in defence by ſtriking back with the head, make it dangerous to approach. Dogs are very frequently killed by it; and no peaſant, after wounding the animal, will venture within its reach till it be dead, or its ſtrength at leaſt exhauſted. The fleſh of the gemſbok is reckoned to be the beſt veniſon that Africa produces.

"The koodoo is ſtill larger than the gemſbok, being about the height of a common-ſized aſs, but much longer. Its ſtrong ſpiral horns are three feet in length, and ſeem to be very ill adapted for the convenience of the animal in the thick covet which it conſtantly frequents. The hind part of the duſky mouſe-coloured body has ſeveral clear white ſtripes, and different from moſt of the genus: on the neck is a ſhort mane: the fleſh is dry and without flavour."

The Lion.

"This powerful and treacherous animal is very common in the thickets about the ſalt pan; treacherous, becauſe it ſeldom makes an open attack, but, like the reſt of the feline genus, lies in ambuſh till it can conveniently ſpring upon its prey. Happy for the peaſantry, the Hottentots, and thoſe animals that are the objects of its deſtruction, were its noble and generous nature, that

ſo of has fired the imagination of poets, realized, and that his royal paw diſdained to ſtain itſelf in the blood of any ſleeping creature. The lion, in fact, is one of the moſt indolent of all the beaſts of prey, and never gives himſelf the trouble of a purſuit unleſs hard preſſed with hunger. On our arrival at a farm-houſe on the banks of the Zwart-kop's river, a lion had juſt been ſhot by a trap-gun: and ſhortly after one of the Hottentots had brought down a large male buffalo. This animal (the *Bos caffer* of the *Syſtema Naturæ*) is the ſtrongeſt and the fierceſt of the bovine genus. Nature ſeems to have deſigned him as a model for producing extraordinary powers. The horns at the baſe are each twelve or thirteen inches broad, and are ſeparated only by a narrow channel, which fills up with age, and gives to the animal a forehead completely covered with a rugged maſs of horn as hard as rock. From the baſe they diverge backwards, and are incurved towards the points, which are generally diſtant from each other about three feet. About the height of a common ſized ox, the African buffalo is at leaſt twice its bulk. The fibres of its muſcles are like ſo many bundles of cords, and they are covered with a hide little inferior in ſtrength and thickneſs to that of the rhinoſceros. It is preferred by the peaſantry to the ſkin of all other animals for cutting into thongs to be uſed as traces and harneſs for their carts and waggons. The fleſh is too coarſe-grained to be good; yet the farmers generally ſalt it up as food for their Hottentots. It is curious enough that the teeth of this ſpecies of buffalo ſhould at all times be ſo perfectly looſe in the ſockets as to rattle and ſhake in its head.

The lion frequently meaſures his ſtrength with the buffalo, and always gains the advantage. This, however, he is ſaid to accompliſh by ſtratagem, being afraid to attack him on the open plain. He lies waiting in ambuſh till a convenient opportunity offers for ſpringing upon the buffalo, and fixing his fangs in his throat; then ſtriking his paw into the animal's face, he twiſts round the head and pins him to the ground by the horns, holding him in that ſituation till he expires from loſs of blood. Such a battle would furniſh a grand ſubject for the powers of a maſterly pencil."

The predilection which a lion is ſaid to have for the fleſh of a Hottentot is curious.

"A Hottentot belonging to one of the farmers had endeavoured for ſome time, in vain, to drive his maſter's cattle into a pool of water encloſed between two ridges of rock, when, at length, he eſpied a huge lion couching in the midſt of the pool; terrified at the unexpected ſight of ſuch a beaſt, that ſeemed to have its eyes fixed upon him, he inſtantly took to his heels, leaving the cattle to ſhift for themſelves. In doing this he had preſence of mind enough to run through the herd, concluding that if the Lion ſhould purſue, he might take up with the firſt beaſt that preſented itſelf. In this, however, he was miſtaken. The Lion broke through the herd, making directly after the Hottentot, who, on turning round, and perceiving that the monſter had ſingled him out for a meal, breathleſs and half dead with terror, ſcrambled up one of the tree Aloes, in the trunk of which had luckily been cut out a few ſteps, the more readily to come at ſome birds' neſts that the branches contained. At the ſame moment the Lion made a ſpring at him, but, miſſing his aim, fell upon the ground. In ſurly ſilence he walked round the tree, caſting every now and then a dreadful look towards the poor Hottentot, who had crept behind ſome finches' neſts that happened to have been built in the tree."

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It is impoſſible to contemplate without horror the cruel ſtate to which the *Hottentots* have been reduced by the barbarity and oppreſſion of the Dutch. Twenty years ago, the country, beyond the eaſtern limit of the colony, abounded with kraals or villages occupied by theſe unhappy people; but now not even a relic of theſe habitations is to be found; nor, in an extenſive range of country, was there a ſcore of individuals to be ſeen who were not actually in the ſervice of the Dutch.

"Theſe weak people, the moſt helpleſs, and in their preſent condition perhaps the moſt wretched, of the human race, duped out of their poſſeſſions, their country, and finally out of their liberty, have entailed upon their miſerable offſpring a ſtate of exiſtence to which that of ſlavery might bear the compariſon of happineſs. It is a condition, however, not likely to continue to a very remote poſterity. The name of Hottentot will be forgotten or remembered only as that of a deceaſed perſon of little note. Their numbers of late years have rapidly declined. It has generally been obſerved that wherever Europeans have colonized, the leſs civilized natives have always dwindled away, and, at length, totally diſappeared. Various cauſes have contributed to the depopulation of the Hottentots. The impolitic cuſtom of hording together in families, and of not marrying out of their own kraals, has, no doubt, tended to enervate this race of men, and reduced them to their preſent degenerated condition, which is that of a languid, liſtleſs, phlegmatic people, in whom the prolific powers of nature ſeem to be almoſt exhauſted. To this may be added their extreme poverty, ſcantineſs of food, and continual dejection of mind, ariſing from the cruel treatment they receive from an inhuman and unfeeling peaſantry, who having diſcovered themſelves to be removed to too great a diſtance from the ſeat of their former government to be awed by its authority, have exerciſed, in the moſt wanton and barbarous manner, an abſolute power over theſe poor wretches reduced to the neceſſity of depending upon them for a morſel of bread. There is ſcarcely an inſtance of cruelty ſaid to have been committed againſt the ſlaves in the Weſt India Iſlands, that could not find a parallel from the Dutch farmers of the remote parts of the colony towards the Hottentots in their ſervice. Beating and cutting them with thongs of the hide of the ſea-cow or rhinoſceros, is a gentle puniſhment, though theſe ſort of whips, which they call *ſhambos*, are moſt horrid inſtruments, tough, pliant, and heavy almoſt as lead. Firing ſmall ſhot into the legs and thighs of a Hottentot is a puniſhment not unknown to ſome of the monſters who inhabit the neighbourhood of Camtoos river. Inſtant death is not unfrequently the conſequence of puniſhing theſe poor wretches in a moment of rage. This is of little conſequence to the farmer; for though they are to all intents and purpoſes his ſlaves, yet they are not tranſferable property. It is this circumſtance which, in his mind, makes their lives leſs valuable and their treatment more inhuman.

"In offences of too ſmall moment to ſtir up the phlegm of a Dutch peaſant, the coolneſs and tranquillity diſplayed at the puniſhment of his ſlave or Hottentot is highly ridiculous, and at the ſame time indicative of a ſavage diſpoſition to unfeeling cruelty lurking in his heart. He flogs them, not by any given number of laſhes, but by time; and as they have no clocks nor ſubſtitutes for them capable of marking the ſmaller diviſions of time, he has invented an excuſe for the indulgence of one of his moſt favorite ſenſualities, by

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flogging them till he has ſmoked as many pipes of tobacco as he may judge the magnitude of the crime to deſerve. The government of Malacca, according to the manuſcript journal of an intelligent officer in the expedition againſt that ſettlement, has adopted the ſame cuſtom of *flogging by pipes*; and the fiſcal or chief magiſtrate, or ſome of his deputies, are the ſmokers on ſuch occaſions."

There are many other intereſting particulars related reſpecting this unhappy people which we lament the inſufficiency of our limits to inſert. But the impreſſion made on our minds by the peruſal of them is, that if *policy* dictated the reſtitution of this colony to its ancient maſters, *humanity* would forbid it.

"The ancient manners and primitive character of this extraordinary race of men are, no doubt, much changed ſince their connection with the coloniſts; and the nearer they are found to the capital and the parts moſt inhabited by Europeans, the leſs they retain of them. If at any time they compoſed ſocieties governed by laws, ſwayed by cuſtoms, and obſervant of religious ceremonies, many of which, as related among the fables of ancient voyagers, and revived by ſome modern travellers, were ſo abſurd and extremely ridiculous as to create ſtrong doubts of their exiſtence, they have now ſo completely loſt them that no one trace remains behind. The name even that has been given to this people is a fabrication. *Hottentot* is a word that has no place nor meaning in their language; and they take to themſelves the name under the idea of its being a Dutch word. When they were ſpread over the ſouthern angle of Africa, each horde had its particular name; but that by which the whole nation was diſtinguiſhed, and which at this moment they bear among themſelves in every part of the country, is *Quaiquæ*. From living together in particular clans, and, in later times, from mixing with different people, the Hottentots of one diſtrict differ very conſiderably from thoſe of another. The part of the country we now were in, being the laſt that was colonized, was inhabited moſt probably by ſuch as had retained more of their original character than the others; and it is thoſe to whom the following remarks are meant to apply.

"Low as they are ſunk in the ſcale of humanity, their character ſeems to have been very much traduced and miſrepreſented. It is true there is nothing prepoſſeſſing in the appearance of a Hottentot, but infinitely leſs ſo in the many ridiculous and falſe relations by which the public have been abuſed. They are a mild, quiet, and timid people; perfectly harmleſs, honeſt, faithful; and, though extremely phlegmatic, they are kind and affectionate to each other, and not incapable of ſtrong attachments. A Hottentot would ſhare his laſt morſel with his companions. They have little of that kind of art or cunning that ſavages generally poſſeſs. If accuſed of crimes of which they have been guilty, they generally divulge the truth. They ſeldom quarrel among themſelves or make uſe of provoking language. Though naturally of a fearful and cowardly diſpoſition, they will run into the face of danger if led on by their ſuperiors; and they ſuffer pain with great patience. They are by no means deficient in talent; but they poſſeſs little exertion to call it into action; the want of this was the principal cauſe of their ruin. The indolence of a Hottentot is a real diſeaſe, whoſe only remedy ſeems to be that of terror. Hunger is inſufficient to effect the cure. Rather than to have the trouble of procuring food by the chace, or of digging the ground for roots, they will willingly

willingly faſt the whole day provided they may be allowed to ſleep. Inſtances frequently occurred in the courſe of our journies, when our Hottentots have paſſed the day without a morſel of food, in preference of having the trouble to walk half a mile for a ſheep. Yet, though they are ſo exceedingly patient of hunger, they are at the ſame time the greateſt gluttons upon the face of the earth. Ten of our Hottentots ate a middling-ſized ox, all but the two hind legs, in three days; but they had very little ſleep during the time, and had faſted the two preceding days. With them the word is to eat or to ſleep. When they cannot indulge in the gratification of the one, they generally find immediate relief in flying to the other.

"Their manner of eating marks the voracity of their appetite. Having cut from the animal a large ſteak, they enter one edge with the knife, and paſſing it round in a ſpiral manner till they come to the middle, they produce a ſtring of meat two or three yards in length. The whole animal is preſently cut into ſuch ſtrings; and while ſome are employed in this buſineſs, and in ſuſpending them on the branches of the ſhrubbery, others are broiling the ſtrings coiled round and laid upon the aſhes. When the meat is juſt warmed through they graſp it in both hands, and applying one end of the ſtring to the mouth, ſoon get through a yard of fleſh. The aſhes of the green wood that adhere to the meat ſerve as a ſubſtitute for ſalt. As ſoon as a ſtring of meat has paſſed through their hands, they are cleaned by rubbing over different parts of their body. Greaſe thus applied from time to time, and accumulating perhaps for a whole year, ſometimes melting by the ſide of a large fire and catching up duſt and dirt, covers at length the ſurface of the body with a thick black coating that entirely conceals the real natural colour of the ſkin. This is diſcoverable only on the face and hands, which they keep ſomewhat cleaner than the other parts of the body by rubbing them with the dung of cattle. This takes up the greaſe, upon which water would have no effect.

"The dreſs of a Hottentot is very ſimple. It conſiſts of a belt made of a thong cut from the ſkin of ſome animal. From this belt is ſuſpended before a kind of caſe made out of the ſkin of the Jackal. The ſhape is that of half a nine-pin cut longitudinally, and the convex and hairy ſide is outermoſt. The intention of this caſe is to receive thoſe parts of the body for which moſt nations have adopted ſome ſort of covering; but few, who are not entirely naked, have hit upon a leſs effectual one for ſuch a purpoſe than that of the Hottentot. If the real intent of it was the promotion of decency, it ſhould ſeem that he has widely miſſed his aim, as it is certainly one of the moſt immodeſt objects, in ſuch a ſituation as he places it, that could have been contrived. From the back part of the belt or girdle hangs a piece of ſtiff dried ſkin, reaching ſcarcely to the middle of the thigh, cut into the ſhape of an acute iſoſceles triangle with the point uppermoſt. Some wear a couple of ſuch pieces. This contrivance is no better covering than the other; for when he walks quickly or muſters up a running pace, it flies from one ſide to the other, and flaps backwards and forwards in ſuch a manner as to conceal no particular part. This indeed does not ſeem to have been the purpoſe exactly for which it has been contrived. Nature having given to moſt animals a tail to fan themſelves in hot weather, and to laſh away troubleſome inſects, and having left the Hottentot without one, he has adopted an artificial one to anſwer the ſame end. Theſe conſtitute the whole of their ſummer dreſs. A great beau will probably faſten a bracelet of beads or a ring of copper round his wriſt: but ſuch are more properly ornaments belonging to the other ſex.

"The

"The Hottentot women, fond of finery like thoſe of moſt nations, by their immoderate rage for dreſs accelerated the ruin of their huſbands, which they themſelves had brought on by as ſtrong a rage for ardent ſpirits and tobacco. Theſe two articles and glaſs beads were exchanged for their cattle—things uſeleſs, worthleſs, and even pernicious, for what was their only ſupport, the ſoul of their exiſtence. The thongs of dried ſkins that had encircled their legs from the ankle to the knee, as a protection againſt the bite of poiſonous animals, were now deſpiſed and thrown away, and beads were ſubſtituted in their place. Thus what had been adopted as a matter of neceſſity and prudence paſſed into an affair of faſhion. Their necks, arms, and legs were loaded with glaſs beads: but the largeſt and moſt ſplendid of theſe ornaments were beſtowed upon the little apron, about ſeven or eight inches wide, that hangs from the waiſt and reaches barely to the middle of the thigh. Great pains ſeem to be taken by the women to attract notice towards this part of their perſons. Large metal buttons, ſhells of the cypræa genus with the apertures outwards, or any thing that makes a great ſhow, are faſtened to the borders of this apron. Thoſe who either cannot afford to wear glaſs beads, or have no taſte for the faſhion, wear an apron of a different ſort, which has a very odd appearance: it is the ſkin of an animal cut into threads that hang in a bunch between the thighs, reaching about half-way to the knee; the exterior and anterior parts of the thigh are entirely bare. The threads of ſuch an apron are frequently too thin and few to anſwer the purpoſe of concealment. Inſtead of the tail worn by the men, the women have a ſheep's ſkin that entirely covers the poſterior part of the body from the waiſt to the calf of the leg, and juſt wide enough to ſtrike the exterior part of the thigh. The rattling of this hard and dry ſkin announces the approach of a Hottentot lady long before ſhe makes her appearance. The reſt of the body is naked. Some, however, wear ſkin-caps on their heads made up into different ſhapes, and ornamented as caprice may direct. In the winter months both ſexes cover themſelves with cloaks made of ſkins.

"The cuſtom of greaſing the body and wrapping it in ſkins has been the conſtant theme of abuſe againſt this race of people by thoſe who have written on the ſubject. There are always two ways of repreſenting things, and unfortunately for the poor Hottentot his character has been painted in the worſt light. To cover the body with ſome unctuous matter in a hot climate where water was extremely ſcarce, was a very natural reſource to prevent the ſkin from being ſhrivelled and parched by the ſcorching rays of the ſun, and has been adopted by moſt nations ſituated in or near the torrid zone. The oil that ran ſo profuſely down "Aaron's beard even to the ſkirts of his garment," was, in all probability, animal fat; for during the forty years that he and Moſes occupied the Children of Iſrael in the deſert with a promiſed land, it is not very likely they had a ſupply of vegetable oil; and though ſome late celebrated hiſtorical painters have clothed theſe leaders of the Children of Iſrael in high-colored garments trimmed with fringe and lace, it may be doubted if they had any other clothing than ſuch as the ſkins of their ſheep, and calves, and goats, ſupplied them with. If the practice of ſmearing the body with fat were adopted in South America, there would not probably be ſuch numbers of objects in the ſtreets of Rio de Janeiro labouring under that moſt diſguſting and dreadful diſorder the elephantiaſis. The Hottentots know nothing of ſuch a complaint; nor did I perceive that any kind of cutaneous diſeaſe was prevalent among them.

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"The perſon of a Hottentot while young is by no means void of ſymmetry. They are clean-limbed, well-proportioned, and erect. Their joints, hands, and feet are remarkably ſmall. No protuberance of muſcle to indicate ſtrength; but a body delicately formed as that of a woman marks the inactive and effeminate mind of a Hottentot. The face is, in general, extremely ugly; but this differs very materially in different families, particularly in the noſe, ſome of which are remarkably flat, and others conſiderably raiſed. The colour of the eye is a deep cheſnut: they are very long and narrow, removed to a great diſtance from each other; and the eyelids at the extremity next the noſe, inſtead of forming an angle, as in Europeans, are rounded into each other exactly like thoſe of the Chineſe, to whom indeed in many other points they bear a phyſical reſemblance that is ſufficiently ſtriking. The cheek-bones are high and prominent, and with the narrow-pointed chin form nearly a triangle. Their teeth are beautifully white. The colour of the ſkin is that of a yellowiſh brown or a faded leaf, but very different from the ſickly hue of a perſon in the jaundice, which it has been deſcribed to reſemble. The hair is of a very ſingular nature: it does not cover the whole ſurface of the ſcalp, but grows in ſmall tufts at certain diſtances from each other; and, when kept ſhort, has the appearance and feel of a hard ſhoe-bruſh, with this difference, that it is curled and twiſted into ſmall round lumps about the ſize of a marrow-fat pea. When ſuffered to grow, it hangs in the neck in hard twiſted taſſels like fringe.

"Some of the women when young, and previous to child-bearing, might ſerve as models of perfection in the human figure. Every joint and limb is rounded and well turned; and their whole body is without an angle or diſproportionate protuberance. Their breaſts are round, firm, and diſtant; but the nipple is unuſually large and ſurrounded by an areola that is much elevated above the general ſurface of the breaſt. Their hands and feet are remarkably ſmall and delicately turned; and in their gait they are not altogether devoid of grace. Their charms, however, are very fleeting. At an early period of life, and immediately after the firſt child, their breaſts begin to grow looſe and flaccid, and, as old age approaches, become diſtended to an enormous ſize; the belly protrudes; and the poſteriors, ſwelling out to incredible dimenſions, give to the ſpine a degree of curvature inwards that makes it appear as if the *os coccygis*, or bone at the lower extremity of the ſpine, was elongated and bent outwards, which is not the caſe. The maſs that covers the poſteriors has been found to be pure fat. Some other ſtriking peculiarities in the conformation of Hottentot women will be noticed when ſpeaking of the Bosjeſmans, who ſeem to be the true aborigines of the country, unmixed with any other tribes of people."

[*To be concluded in our next.*]

A View of a Courſe of Lectures to be commenced on Monday May 11, 1801. *On the State of Society at the opening of the Nineteenth Century; containing Inquiries into the Conſtitutions, Laws, and Manners, of the Principal States of Europe.* By Henry Redhead Yorke, of the Inner Temple, Student at Law. 8vo. Pp. 46. 1s. Clement. London. 1801.

In this *view* Mr. Yorke has demonſtrated his capacity for the accompliſhment of his undertaking, arduous as it unqueſtionably

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is. The fire and impetuoſity of youth, which formerly betrayed him into error, appear to be ſubdued, or at leaſt properly tempered and corrected, by reflection and judgment, (and perhaps the ſage leſſons of adverſity may have contributed, in ſome degree, to produce this ſalutary change); and with no ſmall portion of genius, and a ſtrong and vigorous mind, nothing but reſolution, perſeverance, and application can be wanting to enſure ſucceſs to all his future purſuits in life. Of political wiſdom he certainly has acquired a very conſiderable ſhare; and it is not poſſible to read theſe pages without being forcibly impreſſed with the juſtice and correctneſs of his ideas, on many queſtions of civil government and on the ſcience of politics.

"We have been reproached, perhaps juſtly"—ſays Mr. Yorke—"with entertaining too contemptuous an opinion of the juriſprudence and political arrangements of other countries."—"Though an honeſt prepoſſeſſion in favour of our own natural inſtitutions, is at all times commendable, yet, we ſhould not be unmindful that under forms of polity, materially different from our own, the ſeveral communities of Europe have enjoyed a degree of relative happineſs, proportioned to their education, their habits, and their moral condition. Nor is it a juſt inference, that becauſe, under the harmonious frame of the Britiſh conſtitution, the ſubject is ſheltered from the aggreſſions of power, and the perverſion of juſtice, the people who live under governments leſs popular and prudently balanced, muſt therefore be the wretched victims of capricious deſpotiſm, or the ſport of inſolent and licentious democracies. The common object of every European government, and indeed of all government, is the PUBLIC GOOD; but the comprehenſive views which are exerted in its attainment, and the *mode* in which it is to be exerciſed when attained, depend on a variety of circumſtances, totally diſtinct from any notions of metaphyſical perfection. Religion, climate, and geographical poſition, muſt influence, in a greater or leſſer degree, all poſitive inſtitutions, and conſequently, muſt preſent the picture of ſociety under very peculiar and diſtinct aſpects. The Public Good, therefore, may be promoted by various means; and theſe varieties in legiſlation may be conſidered as ſo many ſpecific differences of which it is the genus, all moving in the ſame direction, and conſtituting the aggregate or abſtract idea of good government."

This, it muſt be acknowledged, is an admirable baſis for the ſuperſtructure which the author propoſes to build; and, it is much to be wiſhed, that all our ſpeculative and practical politicians entertained ſentiments equally juſt on the nature of government. He purſues this ſtrain of reaſoning, in illuſtration of his fundamental poſition, through ſeveral pages, and ſupports it with many judicious remarks.

"The exerciſe of power may be ſtrengthened or relaxed according to the moral condition of the people; and what might in Britain be termed an act of tyranny, may be requiſite in Ruſſia, to preſerve unbroken the common links of ſociety. We, therefore, who live in a land of the higheſt liberty to which we are fitted, are not warranted in pronouncing an indiſcriminate cenſure on every exertion of power that we cannot eaſily reconcile to our own

habits

habits and inſtitutions. The beaſt of prey and the docile animal are differently treated; the one, we are compelled to encloſe within iron bars, the other, we permit to range at liberty. In the ſame manner, the citizen who is habituated by education and example to a ſenſe of juſtice, we can commit to the guidance of his own diſcretion; butthe fierce and unruly barbarian muſt have all his motions watched, leſt he ſpread around him the evils which ſp ing from violent and uncontrouled paſſions. In ſhort, we are not diſcuſſing which is the beſt abſtract form of government, but that which is beſt adapted, in its practical application, to the people governed. In this ſenſe, the reply of Solon muſt be conſidered as the expreſſion of political wiſdom.

" If I have ſucceeded in removing a prejudice which has been the cauſe of our voluntary ignorance of the inſtitutions of other ſtates, it follows, that ſome inquiry into their conſtitutions and laws will be productive, at this time, of numberleſs advantages. For, the new century opens with events of ſuch extraordinary magnitude and intereſt, that without ſome previous knowledge of this kind, we ſhall be neither fortified nor prepared againſt the conſequences which are likely to ariſe from them."

His obſervations on the pſeudo-philoſophy of paſt and preſent times are equally juſt.

" Every age which thinks in a different mode from the age that went before it, inveſts itſelf immediately with the title of philoſophical; much in the ſame manner as antiquity dignified with the name of ſages, thoſe who had no other pretenſion to it than the merit of contradicting their cotemporaries. In modern times, we attach the character of philoſophers to many, who are merely diſtinguiſhed for their talent of furbiſhing up old ſyſtems in a more poliſhed phraſeology; or who, for the empty gratification of a tranſient popularity, have caught the public by ſurpriſe, and diverted them from the beaten track of ſober experience, and cautious induction. Indeed, the habit of generalization, though generally productive of ſcientific reſearch, yet, when applied to the purpoſes of political inquiry, if extended too far, is as liable to pervert the underſtanding, as the habit of generalizing from one or a few particulars in the hiſtory of man. Theſe ſyſtems have been received with ſuch extacy, and are circulated with ſuch pertinacious zeal, that it is much to be feared, ſociety will not eaſily recover from the ſhock which it has experienced. Helvetius himſelf, the moſt acute and original genius of this ſect, is now become an ancient, compared with ſome of his diſciples. As theſe builders of aeiral caſtles are fond of propagating their doctrines, perhaps without foreſeeing their practical influence on ſociety, it has been queſtioned by cautious and well meaning perſons, whether the advantages which genuine philoſophy expected to derive from the diſcovery of the art of printing, may not be ultimately defeated by the chartered libertiniſm of the preſs? Doubtleſs, if we compare without prejudice, the preſent ſtate of human knowledge, with that which has paſſed away, we ſhall perceive a conſiderable progreſs in various branches of moral and natural philoſophy. But, the generations which are yet to follow, will diſcover in many points which may ſeem too minute and familiar for philoſophy to dwell upon, the ſources of many errors of the underſtanding, and of many corruptions of the heart. We nevertheleſs alledge that we have diſcuſſed and analyzed all ſubjects from prophane mythology to the foundations of revealed religion, from metaphyſics to

matters

matters of taſte, from muſic to morality, from the ſcholaſtic diſputes of theologians to objects of commerce, from the rights of princes to the rights of ſubjects, from queſtions of the utmoſt importance to queſtions of no importance at all. On ſome of theſe ſubjects new light has been ſhed, upon others freſh obſcurities have ariſen: the conſequences of this general ebullition of the mind have been compared to the ebbing and flowing of the ocean, which caſt ſome goods on the ſhore, and remove others to a greater diſtance.*

"What may be the ultimate effects of all theſe events on the beings who are to fill the cycle of the nineteenth century, is a matter of momentous, but doubtful ſpeculation. If, however, we meditate on what is now acting on the theatre of Europe, if we examine critically the literary productions and general topics of converſation; if we ſurvey the manners, and remark the extent of the conceptions and hopes of the men of this age; we ſhall obſerve, that in many of the moſt important concerns of life, a very ſurpriſing change has taken place in the ideas of mankind. But there is not a feature more prominently diſguſting in the hiſtory of modern Europe, than that mockery of all public law, which by one ſtroke of the pen, tranſfers whole nations, without their conſent, to foreign maſters; partitions the faireſt portion of civilized ſociety among a few ambitious dynaſties, diſſolves the reciprocal bond of protection and allegiance by which a government and people are held together, ſcatters widely the ſeeds of contention and unceaſing revolt, and eſtabliſhes the plea of military government, which being rendered permanent, genius droops and withers, the beſt forms of ſocial order moulder to decay, and peace, juſtice, and freedom, are baniſhed from the face of the earth."

In the courſe of his lectures Mr. Y. propoſes to inveſtigate the cauſes and conſequences of this dreadful revolution of which he appears to entertain very accurate ideas. But he firſt means to trace a general outline of the progreſs of ſociety and government from the earlieſt ages to the preſent period; in order to develope the gradual advancement of knowledge, and the progreſſive melioration of laws. Of the advantages to be derived by a lawyer from this mode of ſtudying the *hiſtory* of law his notions are very correct; and it is much to be wiſhed that this ſubject was more cloſely attended to by profeſſional men than it generally is. We agree with our author, that—

"When theſe inquiries are properly conducted, they have likewiſe a tendency to reſtrain that wanton ſpirit of innovation which men are too apt to indulge in their political reaſonings. To know the laws already eſtabliſhed, to diſcern the cauſes from which they have ariſen, and the means by which they were introduced, is eſſentially requiſite in order to determine upon what occaſions they ought to be altered or aboliſhed. The inſtitutions of a country, how imperfect ſoever and defective they may ſeem, are commonly ſuited to the ſtate of the people by whom they have been embraced; and therefore, in moſt caſes, they are only ſuſceptible of thoſe gentle improvements which proceed

* "Eſſai ſur les Principes des Connoiſſances Humaines, par M. D'Alembert, Tom. 4."

from

from a gradual reformation of the manners, and are accompanied with a correſpondent change in the condition of ſociety. In every ſyſtem of law or government, the different parts have an intimate connection with each other. As it is dangerous to tamper with the machine, unleſs we are previouſly acquainted with the ſeveral wheels and ſprings of which it is compoſed; ſo there is reaſon to fear, that the violent alteration of any ſingle part may deſtroy the regularity of its movements, and produce the utmoſt diſorder and confuſion."

There are much ſound ſenſe and political wiſdom in theſe remarks; as well as in the following.

"Laſtly, in my method of analyzing the properties and practical effects of laws and governments, I ſhall abſtain from any indulgence of ſpeculative topics, and abſtract reaſoning. Conſidering *Man as he is*, I ſhall purpoſely avoid all thoſe diſquiſitions which are more fitted to the innocent reveries of the cloſet, than to practical legislation—diſquiſitions which have led to more erroneous ſyſtems, and to more dangerous conſequences, than their partiſans are willing to admit. Indeed there is no ſubject, as I have had occaſion to illuſtrate in a former work, on which we are ſo liable to err as in political ſpeculations; becauſe, while we think ourſelves perfect maſters of every part of the ſubject, difficulties ſuddenly ariſe, by which the ſubject itſelf eludes our keeneſt reſearches. Sometimes our views of it are too confined, and ſometimes too extended; and often we fail in our judgments from not giving ſufficient attention to the influence of various concomitant circumſtances, which render general rules of little uſe. Men of talents reaſon conſequentially on every ſubject; but when inquiries are connected with the complicated intereſts of ſociety, the vivacity of their genius prevents them from noticing the variety of circumſtances which render every conſequence, almoſt, which they can draw uncertain. This is the origin of the French *Syſtêmes*, which are only a chain of contingent conſequences, drawn from a few fundamental maxims, adopted, perhaps, raſhly. Such ſyſtems are mere conceits; they miſlead the underſtanding, and efface the path to truth. Theſe ſyſtems are formed upon ſlight foundations; the authors are hurried on to a general concluſion from diſproportionate premiſes, and the reader who expects rational deductions, is deluded by fanciful conjectures and unauthorized aſſertions."

The paſſages which we have extracted from this "View" will, no doubt, induce our readers to caſt an eye over the whole of it. It contains, we can aſſure them, much very good matter. From the concluding pages we learn, that Mr. Yorke has been denied the privilege, to which he thinks himſelf juſtly entitled, of being called to the bar. It is impoſſible for us to cenſure the lawful guardians of the profeſſion for exerciſing extreme caution and vigilance, in the admiſſion of new members; we have, indeed, to lament that it has not been conſtantly and uniformly exerciſed. But, Mr. Y. acknowledges his paſt errors ſo frankly; has read ſo full and public a retractation of them; has laboured ſo earneſtly to make all the amends in his power to ſociety; that we are decidedly of opinion, he deſerves much on the ſcore of *indulgence*, and not a little on that of *juſtice*.

Alfred

Alfred; an Epic Poem, in Six Books. By Henry James Pye. Large 4to. Pp. 250. 1l. 5s. Wright. London. 1801.

IN a brief but ſenſible Dedication to the preſent Chancellor of the Exchequer, the author obſerves,

"On one thing alone I pride myſelf, though I am ſorry to ſay, it is not the pride of ſome poets of the preſent day, who poſſeſs greater talents than I can pretend to; in celebrating the Founder of the Juriſprudence, the Improver of the Conſtitution, and the Patron of the Literature of my Country, I have endeavoured to appreciate, at their juſt value, the important bleſſings we derive from each; for, to uſe the words of a diſtinguiſhed Engliſh poet, 'I am glad to have it obſerved, that there appears throughout my verſes, a zeal for the honour of my country; and I had rather be thought a good Engliſhman, than the beſt poet, or the greateſt ſcholar, that ever wrote.'*

This is at once manly and judicious. The weak and worthleſs leader of the "Iſocratiſts," who makes "liberty" a cloak for his envy, and "truth" a cover for his malignity, will do well to conſider it ſeriouſly before he inſults his country a ſecond time by an oſtentatious diſplay of the triumphs of her enemies.

The ſtory of Alfred is ſo well known, that it would be ſuperfluous to enlarge on it here; we ſhall therefore content ourſelves with noticing the progreſs of events as related by Mr. Pye, and with ſuch curſory remarks as may ariſe in the courſe of our examination.

Alfred was ſo diſtinguiſhed a character; the viciſſitudes of his life were of ſo extraordinary a nature, and the reverence and affection with which he has been juſtly contemplated by his countrymen have ever been ſo warm and active that a work of which he ſhould be the ſubject, could not fail, it would ſeem, if executed but with a common ſhare of ability, to be peculiarly attractive. It has not, however, proved ſo: ſeveral poems have been written on the adventures of Alfred; and though ſome of them were not without a conſiderable degree of merit, yet they have all ſilently ſunk into oblivion. To attempt accounting for this would, we fear, be, in ſome meaſure, to prejudge the preſent poem, which we ſhall therefore try by its own claim to notice, and without the ſlighteſt retroſpect to the beauties or defects of thoſe which have preceded it. The invocation with which Mr. Pye opens, is ſpirited and appropriate.

"While, with unequal verſe, I venturous ſing,
The toils, and perils, of a patriot King;
Struggling through war, and adverſe fate, to place
Britannia's throne on Virtue's ſolid baſe:
Guardian and glory of the Britiſh iſles,
Immortal Freedom! give thy favouring ſmiles.
As, to our northern clime, thy beam ſupplies
The want of brighter ſuns, and purer ſkies,
So, on my ruder lays, auſpicious ſhine,
And make immortal, verſe as mean as mine.'

He now enters on his ſubject. How he will ſettle with the anti-

* "Preface to "Prior's Solomon."

quary

quary we know not; but from us, and, indeed, from every reader who thinks with us, that the great object of poetry is pleaſure, he will have little to fear for a ſlight deviation from the ſtrict line of fact. Hiſtory informs us that after the battle of Wilton (in which Alfred was defeated) the illuſtrious fugitive ſtill cheriſhing a hope of better fortune, reſolved "not to forſake his country, as was cuſtomary with his predeceſſors." Our author, however, ſends him to Scotland, to invoke the aſſiſtance of Gregor, with whom he was on terms of friendſhip; and his firſt appearance on the ſcene is ſingularly ſtriking and affecting.

"Dark was the night, againſt Forteviot's tower
Howl'd the loud blaſt, and drove the fleety ſhower;
In the arch'd hall, with floried drapery hung,
While ſacred bards the ſong of triumph ſung,
Scotia's hoar monarch, with his peers around,
The genial board with ſocial temperance crown'd;
Beſide him ſat the leaders of his hoſt,
Return'd, exulting, from Ierne's coaſt;
Where, edged by Juſtice, his victorious ſword
To Donach's brow the regal wreath reſtored:
When, through the portal, with majeſtic mien,
A wandering ſtranger join'd the feſtive ſcene:
Vigorous, he ſeem'd, in manhood's ripen'd grace,
Firm was his ſtep, but ſad, and ſlow, his pace."

The King, in the true ſpirit of antiquity, with which no one is better acquainted than the author of the poem, receives the unknown gueſt with frankneſs and hoſpitality, places him in the "ſeat of honour," and to diſpel the ſorrow which clouded his brow, gives the ſignal to the minſtrels. With equal taſte and judgement their ſongs are taken from Oſſian; and the effect which the victories, the loves, and the misfortunes of Fingal produced on the delighted audience is thus beautifully deſcribed:

"Like ſcenes of years long flown, the deſcant ſtole,
Pleaſant, but mournful, o'er the ruffled ſoul:
For, Memory! thy enchanting light can throw
A gleam of languid joy o'er diſtant woe.
As the pale moon, through watery miſts diſplay'd,
Faintly illumes the billows' darkling ſhade."

As the minſtrels proceed, Alfred's agitation increaſes.

"Here paſſion's torrent ſwell'd the ſtranger's breaſt,
And all the man of ſorrow ſtood confeſs'd;
Acroſs his face his robe he drew, to hide,
Of guſhing tears, the involuntary tide:
Attentive, Gregor mark'd his ſtruggling pain,
And ſtill'd, with haſty voice, the plaintive ſtrain."

This is tranſlated, and well tranſlated too, from the Odyſſey.

Ὡς φατο· τῳ δ' αρα πατρὸς ὑφ' ἱμερον ὠρσε γοιο.
Δακρυ δ' απο βλεφαρων χαμαδις βαλε, πατρὸς ακουσας
Χλαιναν πορφυρεην αντ' ὀφθαλμοιιν ανασχων
Αμφοτερῃσιν χερσι· γοησε δε μιν Μενελαος. lib. iv. v. 113.

Alfred now diſcovers himſelf, and gives a ſummary account of the principal events of his life: his journey to Rome; his accession to the throne after the death of his three elder brothers; his marriage with the beautiful ſiſter of Burthred, his frequent conteſts with the Danes till the fatal battle of Wilton; his ſubſequent deſpair, and encouragement by one of his dying warriors; and, finally, his reſolution to repair to Caledonia, and ſolicit the aſſiſtance of Gregor. To all this we have little to object: the deſpondency of the King, indeed, does not altogether accord with his acknowledged firmneſs of character; but it is not unnatural, and might have taken place. The reſt is good.

Mr. Pye obſerves, in his Dedication, that he has "had ample leiſure to correct; and we are well perſuaded that he has "amply" availed himſelf of it. Still, however, there are a few blemiſhes which the eye of a judicious friend might have detected; and which we could wiſh to ſee removed. We doubt whether

"The armies *ſhook*."

for, the armies fiercely encounter each other, be good Engliſh; and we are certain that

"*Rivalled the meed* of fame his fathers wore;"

for, rivalled his father's fame, can be juſtified by no mode of ſpeech whatever.

The following paſſage, too, is deficient in grammar; it is, beſides, involved and obſcure.

"For every tender feeling, which poſſeſs'd,
Gives life's too bitter cup its only zeſt;
Which, torn away, is torn each ſocial care,
And hope's laſt beam is whelm'd in black deſpair;
Friends, freedom, honour, country, all afford
Nerve to the arm, and temper to the ſword."

We can find room but for one extract more. It paints with great energy and beauty the hopeleſs ſtruggle of valour with ſuperior numbers; and has recalled to our minds many a ſimilar ſcene that has lately paſſed on the Continent.

"Day after day, with oft repeated blow,
Our victor arms purſued the ſcatter'd foe.—
Short was the triumph, with exhauſtleſs tide
Unnumber'd hordes the waſte of war ſupplied.
In vain, forth iſſuing on the billowy main,
Our barks, victorious, met the hoſtile train,
Staid in their mid career the invading hoſt,
And wreck'd their hopes on Albion's ſtormy coaſt;
While wondering Ocean ſaw his ſea-green flood
By floating corſes choked, and ſtain'd with blood.—
Crouds, on the evening wave in ſafety born,
Repair'd the uſeleſs ſlaughter of the morn,"

In our next Number we ſhall compleat our examination of Alfred, which we cannot but conſider as the moſt ſucceſsful of Mr. Pye's works: honourable to his country, reſpectable to himſelf. May it be profitable! *(To be continued.)*

Lecture

Lectures on Eccleſiaſtical Hiſtory. By the late George Campbell, D. D. &c.

(Concluded from P. 222.)

DR. Campbell, though determined to admit no evidence, however ſtrong, as ſufficient to prove the apoſtolical inſtitution of epiſcopacy, yet acknowledges, with ſome heſitation indeed, that of the elders or preſbyters whom the apoſtles ordained in every church, one was from the beginning appointed perpetual preſident or moderator of the preſbytery. This conceſſion is extorted from him by what is ſaid in the apocalypſe of the angels of the ſeven Aſiatic churches; and in a fit of candour he even proceeds ſo far as to admit that, about the middle of the ſecond century, a kind of epiſcopacy had grown out of the original inſtitution of perpetual moderators. He admits likewiſe, as a fact incontrovertible, that by the conſtitution of the primitive church there could regularly be but one biſhop in one city; though he contends, that ſo late as the middle of the third century, that biſhop was nothing more than the paſtor of a ſingle congregation!

The reaſoning by which he attempts to prove this laſt poſition is indeed ſuch as we ſhould not have expected from a man of erudition, for it betrays a very ſuperficial acquaintance with the appropriate language of the primitive church.

"From the writings of the fathers, it is evident, he ſays, that the whole flock aſſembled in the ſame place, επι το αυτο, with their biſhop and Preſbyters, as on other occaſions, ſo in particular every Lord's day, or every Sunday as it was commonly called, for the purpoſes of public worſhip, hearing the Scriptures read, and receiving ſpiritual exhortations. Again, as there was but one place of meeting, ſo there was but one communion table or altar, as they ſometimes metaphorically called it. *There is but one altar,* ſaid Ignatius, *as there is but one biſhop.*" Εν θυσιαστηριον ως εις επισκοπος.

Lord King, from whoſe *Enquiry into the Conſtitution of the primitive Church,* this reaſoning is copied almoſt literally, quotes, to the ſame purpoſe, one or two paſſages (and he might have quoted twenty) from St. Cyprian and other antient writers; and in reply both to him and to Principal Campbell, it is ſufficient to obſerve, that, as the whole multitude of Chriſtians in ſuch large cities as Jeruſalem, Antioch, Alexandria and Rome, could not poſſibly meet for public worſhip in one houſe, ſo the words επι το αυτο, in the epiſtle of Ignatius to the Magneſians, do not neceſſarily imply that all the Chriſtians of *Magneſia* met for that purpoſe in one houſe. In the fourth chapter of the Acts of the Apoſtles it is ſaid that "the kings of the earth ſtood up and the rulers were gathered together, επι το αυτο, againſt the Lord and againſt his Chriſt."

Now, as it is certain that "the kings of the earth, and the rulers, with Herod and Pontius Pilate, and the Gentiles with the people of Iſrael" did *not* all gather together in *one place* againſt the Lord and

againſt his Chriſt, the author of the *Enquiry* was aſked why we ſhould infer from the words επι το αυτο in the apoſtle of Ignatius that all the Magneſians aſſembled *in one place* for the purpoſes of public worſhip. To this queſtion no ſatisfactory anſwer by the advocates for *congregational* epiſcopacy ever has been, or ever will be, made. It is well known that the words επι το αυτο following ſuch verbs as συνηχθησαν may refer to the *object* as well as to the *place* of any meeting or combination; and as they certainly refer to the *object* and not to the *place* of the combination mentioned in the paſſage quoted from the Acts of the Apoſtles, they ſeem likewiſe to refer to one object, and not to one place, in the paſſage quoted by Lord King (for Dr. Campbell is too cautious to ſay whence he quotes them) from the ſeventh chapter of Ignatius's epiſtle to the Magneſians. The holy martyr, who is exhorting that people to unity and love, after various other arguments proceeds thus; "As therefore the Lord did nothing without the father, being united to him, neither by himſelf, nor by his Apoſtles; ſo neither do ye any thing without your biſhop and Preſbyters, αλλα, επι το αυτο, μια προσευχη, μια δεησις, εις νους, μια ελπις, &c." That this relates to public worſhip is undeniable, becauſe it is in public only that a multitude can have one prayer; but to contend that επι το αυτο denotes the one individual *place* where that prayer was offered is to beg the queſtion, and to beg it at the expence of Ignatius's reaſoning. If it was the practice in Magneſia for all the Chriſtians to aſſemble in one houſe for public worſhip, it was impoſſible, whether they adhered to their biſhop or not, that they *could* put up *different* prayers, and what the martyr ſays on that ſubject is nothing better than impertinence; but if they met in different houſes or oratories, his argument is much to the purpoſe; for as, in every dioceſe of the primitive church, the order and ſubſtance, if not the words, of the public devotions were, by the biſhop's injunction, the ſame in all the churches, it was only by keeping in communion with him, that the people could have but one prayer. Do nothing therefore, ſays Ignatius, without your biſhop and Preſbyters, επι το αυτο, for this, among other reaſons, that ye may have one prayer, one ſupplication, one mind, one hope, &c. That ſuch is the meaning of the word ſeems incontrovertible from the concluſion of the chapter, in which he ſays; "wherefore run all together (not *unto* one temple) but as (ως) unto one temple of God, *as* to one altar, &c." In perfect harmony with this, he exhorts the Chriſtians of Smyrna to "follow the biſhop, as Jeſus Chriſt, the Father; and the preſbytery as the Apoſtles; adding, let that euchariſt be looked upon as firm and juſt, which is either offered by the biſhop, *or by him to whom the biſhop has given his conſent*,—εκεινη βεβαια ευχαριστια ηγεισθω, η υπο τον επισκοπον ουσα, η ω αν αυτος επιτρεψη.

But does not Ignatius, in his epiſtle to the Philadelphians, ſay that there is but one altar, even as there is but one biſhop? He certainly does, and we are inclined to believe that originally there was no more than one altar in one city, and that the oblations were made at that altar, and the Euchariſt conſecrated by the biſhop himſelf. We are fully

fully aware that men of much greater learning than we can boaſt, have thought otherwiſe; and it would ill become us, as it did not well become Dr. Campbell, to decide, with too much confidence, a point, about which Mr. Dodwell and Dr. Maurice on the one hand, and Dr. Hammond with Mr. Bingham on the other, held different opinions; and which the two laſt of theſe learned writers declared themſelves unable to determine. It is not on the expreſſion of Ignatius quoted by our author that the opinion reſts which we have adopted; for there are ſimilar expreſſions almoſt innumerable ſcattered through the writings of the antients long after there were as many altars as churches in a dioceſe. What leads us to think that originally there was but one altar in a *city*, is the known practice of ſending from the Biſhop's church the conſecrated elements to be adminiſtered to the communicants in other churches; for that in the days of Ignatius, the cities of Jeruſalem, Antioch, Alexandria and Epheſus contained each many congregations of Chriſtians meeting in different houſes for the purpoſes of public worſhip, though they were all under the paſtoral care of one biſhop, is a fact incontrovertible. Dr. Campbell indeed, in the ardour of his zeal for independant congregational churches, denies this fact; and in doing ſo, contradicts, though ſurely inadvertently, the inſpired writers of ſacred Scripture.

"There were yet, he ſays, no magnificent edifices, built for the reception of Chriſtian aſſemblies, ſuch as were reared afterwards at great expence, and called churches. Their beſt accommodation for more than a century, was the private houſes of the wealthieſt diſciples, which were but ill adapted to receive numerous congregations."

If this be true, and no man will queſtion its truth, we beg leave to aſk our author's admirers, how the "many myriads" (μυριάδες) * of converted Jews, who were under the paſtoral care of James, and the elders, could poſſibly meet for the purpoſes of public worſhip in the houſe of even the wealthieſt diſciple in Jeruſalem? In vain will ſome one reply that this was an extraordinary concourſe of believers collected from all parts of Judæa, if not of the Roman empire, to celebrate the feaſt of Pentecoſt at Jeruſalem; for it has been proved with the force of demonſtration, † that though St. Paul once intended to keep that feaſt at Jerſualem, he did not actually arrive there till ſeveral days after the feaſt, when the extraordinary concourſe muſt have departed from the city. But whatever become of thoſe myriads, we have the direct teſtimony of St. Luke ‡ that the number of Chriſtians reſiding conſtantly at Jeruſalem could not be below ten thouſand; and even that is too large a number to have "aſſembled every Lord's day for the purpoſes of public worſhip" in any one houſe whatever.

From Jeruſalem let us paſs to the ſeven Aſiatic churches, and en-

* Acts. xxi. 20.
† See Dr. Maurice's dioceſan Epiſcopacy.
‡ Acts ii. 41. iv. 4. v. 14. vi. 7.

quire whether they could poſſibly be, as our author's reaſoning ſuppoſes them to have been, nothing more than ſeven congregations, which aſſembled each with its *angel* and Preſbyters, in one houſe for the purpoſes of public worſhip. Dr. Campbell eſtimates the population of Aſia Minor, at the time thoſe churches were planted, as equal to that of Great Britain at preſent, and the number of Chriſtians, at one-thirtieth of the whole inhabitants. This laſt calculation, he thinks, indeed rather too high, but chooſes to act the part of a generous adverſary. In generoſity we wiſh not to be behind him, and ſhall therefore eſtimate the preſent population of Britain at only 7,000,000, which, though unqueſtionably too low, is ſufficient for our purpoſe. The thirtieth part of 7,000,000 is 233,333, which divided by ſeven, the number of *angels*, leaves, if there be any truth in arithmetic, 33,333 members for each congregation! If it be impoſſible that ſuch a multitude as this could aſſemble under one roof "to hear the Scriptures read, to receive ſpiritual exhortation, and to participate together in the Lord's ſupper," our author's ſcheme of congregational epiſcopacy falls to the ground at once, and though there may, at firſt, have been but one *altar* in a *city*, there muſt have been many communion tables in a dioceſe.

We ſhall not follow the learned Principal through his criticiſms on the words εκκλησια, παροικια, and διοικησις. What has been juſt ſaid is a demonſtration that the firſt of theſe words ſometimes ſignifies in the New Teſtament, a church conſiſting of ſeveral congregations; and the reader who wiſhes to know the eccleſiaſtical import of the other two, may have recourſe to Bingham's *Origines Eccleſiaſticæ*. He will there find a very perſpicuous account of the proceſs by which the church was divided into pariſhes and dioceſes, and will ſoon be convinced of the futility of our author's etymological deductions. It may not however be improper, before we take leave of this ſubject, to ſhew that it was morally, if not phyſically, impoſſible, that the government of the church could, before the end of the ſecond century, have been changed from a congregational or even a claſſical preſbytery, into a diocеſan epiſcopacy. No general council was, or could be, held during that period. Was it not ſtrange then—paſſing ſtrange, that in all the churches of Aſia, Africa and Europe, the moderators of the preſbyteries ſhould, at one and the ſame time, have, without any previous concert, conſpired, in the very ſame manner, againſt the rights and liberties of their fellow preſbyters? And was it not ſtill more ſtrange, that not one of thoſe innumerable Preſbyters ſhould have made a ſingle remonſtrance againſt ſo violent an uſurpation? They were not always ſilent even when the matter in diſpute was of much leſs conſequence.

In the ſecond century ſuch was the regard of Chriſtians to what they believed to be apoſtolical practice, that Polycarp biſhop of Smyrna, when a very old man, made a journey to Rome for the purpoſe of perſuading the weſtern churches to celebrate the feſtival of Eaſter, on the ſame day with the churches of the eaſt. He pleaded

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the practice of St. John for keeping that feaſt on the fourteenth day of the moon; but Anicetus the Roman biſhop pleading the practice of St. Peter for keeping it on the Lord's day following, thoſe two venerable men parted without accompliſhing the object for which they had met. They parted indeed in full communion with each other, not deeming the preciſe day on which any feſtival ſhould be obſerved, of ſufficient importance to break the unity of the church; but Victor biſhop of Rome, who ſuffered martyrdom about the end of the ſame century, thought otherwiſe, and after much controverſy on the ſubject with Polycrates biſhop of Epheſus, threatened to excommunicate the eaſtern churches becauſe they would not adopt the weſtern practice. Is it conceivable, that, at a period when *ſuch a queſtion as this* was deemed of importance, the whole Chriſtian world would tamely ſubmit to the uſurpation of *epiſcopacy*, and not one man—not even a heretic or ſchiſmatic appeal from the uſurpers to the practice of the Apoſtles in the planting of churches? The Donatiſts and Novatians were in the next century much puzzled to aſſign any thing like a reaſon for their withdrawing from the communion of the Catholic Church, and, in the language of antiquity, erecting altar againſt altar. This univerſal conſpiracy of a few clergyman againſt the rights and liberties of their brethren and the people would have furniſhed them with a very ſufficient reaſon for leaving the communion of a ſociety, which had tamely ſubmitted to ſo iniquitous a deviation from apoſtolical practice, but ſo far were they from complaining of epiſcopacy, that they thought it eſſential to the very being of a church. This is evident from the conduct of Novatian, who inſtead of having recourſe to the inherent powers of the people, ſent to a remote corner of Italy for three obſcure biſhops, whom, in a ſtate of intoxication, he perſuaded to confer upon him that character which he could not regularly obtain.

But ſuppoſing the apoſtolical inſtitution of dioceſan epiſcopacy to be completely proved, as well as the neceſſity of epiſcopal ordination to the valid adminiſtration of the ſacraments of the church, how are we to know that the ſucceſſion has not been broken between the divine founder of the church and the miniſter from whom we receive thoſe ſacraments.

"I am no antiquary, ſays Dr. Campbell, and may not have either the knowledge or the capacity neceſſary for tracing the faint outlines of antient eſtabliſhments, and forms of government; for entering into dark and critical queſtions about the import of names and titles; or for examining the authenticity of endleſs genealogies." It is indeed true, that, among the Jews the prieſthood was confined to one family, "but no order of men, exiſting at preſent in the Chriſtian church, can give any evidence of a divine right compared with that of the tribe of Levi, and of the poſterity of Aaron."

We cannot help being of a different opinion, becauſe it is ſurely eaſier to aſcertain the regularity of an epiſcopal conſecration which muſt be performed in the preſence of ſome witneſſes, than the fi-

delity of a woman to her huſband's bed! Had the Jewiſh religion ſucceeded the Chriſtian, Korah and his company, whoſe zeal for the rights of the people and indignation againſt the idea of an excluſive prieſthood fell little ſhort of the zeal and indignation of our author, might have urged this argument with much greater effect.

"Ye take too much upon you, they might have ſaid, ſeeing all the congregation are holy every one of them: wherefore then lift ye up yourſelves againſt the congregation of the Lord? For the ſake of order and decency in the performance of public worſhip it is indeed proper to appoint one or two men to officiate as prieſts, and Aaron with his ſons may be as fit perſons as any others at preſent to fill that office; but why do you preſume to confine the office to their family, in excluſion of all others, to the lateſt poſterity? Is there any inherent ſanctity in the ſeed of Aaron? If there be, you ought to give us ſome ſecurity that no ſpurious child ſhall ever be introduced into the family of the high prieſt; for ſhould our nation become rich and luxurious, it is at leaſt poſſible, in a long courſe of ages, that the wife of ſome individual high prieſt may prove unfaithful to her marriage vow. With reſpect to ſucceſſion the Chriſtians had infinitely greater ſecurity than we; for their prieſts were taken from any family and inveſted with their ſacred character by a public ceremony performed in the face of day. No man therefore exiſting among us at the diſtance of two hundred years from the preſent period, will be able to give any evidence of a divine right that can be compared with that of the biſhops and Preſbyters among the Chriſtians."

What anſwer Dr. Campbell would have made to this ſuppoſed reaſoning of the Hebrew Independants we ſhall not conjecture; but to the man, who conſiders the Moſaic and Chriſtian inſtitutions as ſomething more than republications of the religion of nature, and who believes, in conſequence of viewing them properly, that the Providence of God watches over his own inſtitutions, it can preſent no difficulty. To the later Jews it was ſufficient to know that the prieſthood had been originally eſtabliſhed in the family of Aaron, and that there was no evidence on record that a ſpurious iſſue had at any time been introduced into that family. To the Chriſtian it is ſufficient to know, that the government of the church, as originally eſtabliſhed by the Apoſtles, was epiſcopal in the dioceſan ſenſe of that word, and that there is neither evidence nor probability that, at any period anterior to the reformation, the epiſcopal ſucceſſion had failed in any church on earth. To preſerve it nothing was requiſite but a ſtrict adherence to liturgical forms; and to ſuch forms men are fortunately moſt attached when immerſed in ſuperſtition and ignorance. Such churches therefore, whether Romiſh, Greek, or reformed, as have not wilfully thrown off the epiſcopal order, have not the ſmalleſt occaſion to examine endleſs genealogies" in order to authenticate their ſpiritual pedigree; for ſuppoſing it poſſible (probable it cannot be ſuppoſed) that at ſome dark period, a ſpurious link had found its way into the chain of ſucceſſion, it is an event, for which, as it is unknown to all mankind, no man of the preſent age will be called to account

by

by a juſt and a merciful God. On the authority of thoſe clergymen who officiate in churches that have *rejected* the epiſcopal order and ſucceſſion, it belongs not to us to paſs any judgment. Whilſt we feel it to be our duty to "aſk for the old paths, where is the good way, and to walk therein, that we may find reſt for our ſouls," we ſhall leave thoſe who have traced out for themſelves new paths, to the judgment of the Supreme Biſhop of ſouls, who, as he knows our frailties, will make every poſſible allowance for unavoidable ignorance, and even for incorrigible prejudice.

And here we ſhould take leave of this tedious controverſy, for ſuch our review of the firſt volume of theſe lectures has proved to be, were not we called upon as the advocates of truth to vindicate the venerable remains of the epiſcopal church of Scotland from a charge not leſs abſurd than it is illiberal, and which the author attempts to ſupport by a kind of reaſoning, that, were it of any force, would operate as powerfully againſt the apoſtolical deſcent of our own biſhops, as of thoſe who are overſeers of the church of God in that part of the united kingdom. This charge is no other than that the Scotch epiſcopacy failed ſoon after the revolution in 1688. In what manner did it fail, will our readers naturally aſk? Is a civil eſtabliſhment, in the opinion of Dr. Campbell ſo eſſential to epiſcopacy, that the order of biſhops cannot be continued in a church which is not ſupported by the ſtate? No; little ſcrupulous as he appears to have been about contradicting himſelf, he had ſaid too much of primitive epiſcopacy, to hazard ſo glaring a contradiction as this. Perhaps he was of Mr. Wodhull's opinion, that the act of parliament which changed the eccleſiaſtical eſtabliſhment of Scotland, and deprived the biſhops of their ſeats in parliament, or at leaſt that ſome penal law enacted at a ſubſequent period, deprived thoſe prelates of the power of ordaining biſhops, prieſts and deacons. No; he had profeſſed at leaſt too great a regard for the authority of Scripture, fathers and councils to appeal from them to any lawyer to learn whether an apoſtolical inſtitution could be repealed by any act or acts of the Britiſh parliament. Does he then bring any proof that the deprived biſhops took no meaſures to continue that order in their then perſecuted church? No; he admits that they ordained ſeveral biſhops at large; but becauſe thoſe biſhops had not been *previouſly* aappointed each to a certain dioceſe, he contends that their ordinations were null and avoid, nay that they were *farcical* ceremonies, of which it is impoſſible to conceive the object. The pitiful mixture of ſophiſtry and ridicule by which he attempts to maintain this poſition breathes the genuine ſpirit of that licentious philoſophy which derives all authority civil and eccleſiaſtical from the ſuffrages of the people; which the author has indeed employed as a buttreſs to ſupport his ſcheme of congregational churches, but which has been more ſucceſsfully employed on the continent to overturn all churches in which the Chriſtian religion was publicly taught.

Originally,

Originally, he ſays, "the terms *ordination* and *appointment* to *a particular paſtoral charge* were perfectly ſynonymous. If one, in thoſe truly primitive times (which but rarely happened) found it neceſſary to retire from the work of a biſhop, he never thought of retaining either the title or the emoluments. To be made a biſhop, and in being ſo to receive no charge whatever, to have *no work to execute* could have been regarded no otherwiſe than as a contradiction in terms. The name biſhop means overſeer, and this is a term manifeſtly correlative to that which expreſſes the thing to be overſeen. The connection is equally neceſſary and eſſential as between father and child, ſovereign and ſubject, huſband and wife. The one is inconceivable without the other. Ye cannot make a man an overſeer to whom ye give no overſight, no more than ye can make a man a ſhepherd, to whom ye give the charge of no ſheep, or a huſband to whom ye give no wife. Nay, in fact, as a man ceaſes to be a huſband, the moment that he ceaſes to have a wife, and is no longer a ſhepherd than he has the care of ſheep, ſo in the only proper and original import of the words, a biſhop continues a biſhop only whilſt he continues to have people under his ſpiritual care."

Theſe are the principles from which our author declaims, for he can hardly be ſaid to reaſon, againſt the epiſcopal ſucceſſion in Scotland. As we doubt not but they are deemed ſolid as well as uſeful principles by all the friends of the people, and other modern reformers of Church and State; and as they are certainly calculated to ſerve the purpoſes of theſe men, and of none elſe, it may not be improper to enquire what effects would reſult from them, if admitted as rules of conducted, on various inſtitutions, civil, military, and eccleſiaſtical. We ſhall thus ſee how dangerous it is to ſuffer our zeal againſt a particular order of men to overleap the bounds of moderation; and ſuch of us as wiſh things to run in the old channel, may, perhaps, be deterred from implicitly adopting any ſet of novel principles, without previouſly weighing their conſequences.

In the year 1654, Charles II. had no ſubjects in Ireland, where his authority had never been recognized, and from which he was then an exile. That in ſuch circumſtances he was King of Ireland is inconceivable, ſays our author; and yet we find him in that very year exerciſing acts of royalty by creating Iriſh peers, who have hitherto enjoyed ſeats in the parliament of that kingdom, and are generally ſuppoſed to be capable of ſitting in the Imperial Parliament. The Earl of Inchiquin, however, will do well to look to himſelf; for Dr. Campbell has diſcovered that his patent of peerage is a *farcical* deed, of which it is impoſſible to conceive the object! When we read occaſionally in the newſpapers, that the King has promoted a number of Colonels to the rank of Major-General, and of Lieutenant-Generals to the Rank of General in Chief, we have been accuſtomed to conſider theſe promotions as real; but it ſeems we have egregiouſly deceived ourſelves. Such promotions are nothing more than *farcical ceremonies*; for "the name General is a term manifeſtly correlative to to an army commanded:* the one is inconceivable without the other!"

* See Johnſon's Dictionary.

When

When a man is created Doctor of Phyſic, whether by an Engliſh or a Scotch Univerſity, he is authorized to exerciſe his profeſſion every where, and every where to preſcribe for the ſick who may conſult him; but he cannot do ſo in London or in Edinburgh till he be admitted into the Royal College of Phyſicians, either as a fellow, or at leaſt as a licentiate. All diplomas, therefore, by the Univerſity of Aberdeen, creating men Doctors of Phyſic are *farcical deeds*; and our author muſt have been conſcious that he was acting a part in a farce, every time, that, as principal of Mareſchal college, he was prevailed upon to ſubſcribe ſuch farragos of abſurdity! When an Engliſh Biſhop is tranſlated from one ſee to another, there is neceſſarily a period (it may indeed be a very ſhort one) when he is biſhop of neither. During that period therefore he is a mere *layman*, and ought not to be allowed to ordain prieſts and deacons, or to confirm youth till he has been a ſecond time conſecrated by the Archbiſhop and two of his ſuffragans! The four biſhops, *Barlow*, *Scory*, *Coverdale*, and *Hodgkin*, were, none of them, diocеſans, at the time that they conſecrated Mathew Parker, the firſt proteſtant Archbiſhop of Canterbury in the reign of Elizabeth. According to our author, therefore, they were no biſhops; the pretended conſecration was a *farcical ceremony*; and the Church of Rome is indebted to Dr. Campbell for a new argument, which comes happily in aid of the worn out fable of the Nag's head tavern, to prove the invalidity of all Engliſh ordinations! By the ſtatutes of the greater part of the colleges in our two Univerſities, the Fellows muſt be in prieſts orders; and accordingly there are, both in Oxford and in Cambridge, many prieſts or preſbyters who never had the paſtoral care of any congregation; but it ſeems theſe men are not real prieſts more than a man is a real ſhepherd, who never had the charge of ſheep!

To ſneer at the church of England is indeed the Principal's delight; but he is here ſo blinded by his zeal, that he attacks with the poiſoned arrows of ridicule the very church of which he was himſelf a member. If there be in any one of the Scotch Univerſities a profeſſor, whether of theology or of any other ſcience, who has been admitted to the order of preſbyter, or miniſter, without being appointed to a paſtoral charge, the eſtabliſhed Church of Scotland is, at this moment, guilty of all the abſurd conduct, which Dr. Campbell attributes to Dr. Patterſon archbiſhop of Glaſgow; Dr. Roſe, biſhop of Edinburgh; and Dr. Douglas, biſhop of Dunblane,* ſoon after the revolution.

* Dr. Campbell, for what reaſon was known to himſelf, makes no mention of this prelate or of the primate of Glaſgow, but repreſents the Scotch epiſcopacy as derived from the biſhop of Edinburgh alone. The fact, however, is, that on the 25th of January, 1705, Dr. Sage, formerly one of the miniſters of Glaſgow, and Dr. Fullarton, formerly miniſter at Paiſley, were conſecrated at Edinburgh by the three Biſhops whom we have named, and that every conſecration performed in Scotland ſince has been by the canonical number of biſhops.——*See Skinner's Hiſtory of the Church of Scotland.*

Nay,

Nay, if he himſelf ever baptized a child or diſpenſed the ſacrament of the Lord's ſupper after the year 1771, he took upon him an office, which, according to his own principles, he had, by the conſtitution of the church, no right to perform; for in that year he reſigned his paſtoral charge, and became in conſequence no miniſter!

To this it will be ſaid, that, in 1654, Charles II. had a *right* to the kingdom of Ireland, though not in actual poſſeſſion of it, and could in conſequence of that right create peers; that the officers promoted to the rank of Generals have a *right* to command armies, which they had not when in the rank of Colonels: that Doctors of Phyſic in the Univerſities of Oxford and Cambridge have a *right*, in conſequence of their degree, to *demand* admiſſion into the Royal College of Phyſicians in London, as we ſuppoſe the Aberdeen Doctors may do, into the Royal College in Edinburgh; that each of the Biſhops who conſecrated Dr. Parker, though not inſtalled in the cathedral church of any *particular dioceſe*, had been regularly admitted into the epiſcopal *college*, and could therefore confer orders, and aſſiſt at the conſecration of biſhops; and that the Fellows of Engliſh colleges, as well as Profeſſors in Scotch Univerſities, have authority, when duly ordained, to adminiſter the ſacraments, and, without receiving a ſecond ordination, to take upon them the paſtoral care of any congregation to which they may be lawfully appointed.

We admit the validity of the reply; but inſiſt that it is a complete vindication of the Scotch epiſcopacy, even ſuppoſing it derived from the ante-revolution biſhops exactly in the manner which Dr. Campbell has ſtated. Thoſe biſhops at large, who were conſecrated by the Archbiſhop of Glaſgow, the Biſhop of Edinburgh, and the Biſhop of Dunblane, received, by that conſecration, authority to ordain prieſts and deacons, and to conſecrate biſhops in any country on earth where no orthodox epiſcopal church was already planted. No maxim was more univerſally received in the firſt three centuries, than that every biſhop had a paſtoral relation to the whole Catholic Church. Dioceſes were but limits of convenience, neceſſary indeed for the preſervation of order in times of peace; but they were diſregarded entirely during the prevalence of hereſy, when every biſhop, conſidering himſelf as an univerſal paſtor, felt the obligation of feeding his maſter's ſheep in whatever part of the world they were ſcattered. Idcirco copioſum corpus eſt ſacerdotum, concordiæ mutuæ glutino atque unitatis vinculo copulatum, ut ſi quis ex collegio noſtro hæreſin facere, et gregem Chriſti lacerare et vaſtare tentaverit, ſubveniant cæteri.—Nam etſi paſtores multi ſumus, unum tamen gregem paſcimus, et oves univerſas, quas Chriſtus ſanguine ſuo et paſſione quæſivit, colligere et fovere debemus.* The college of biſhops was, in the age of St. Cyprian, conſidered as a great corporation founded for the purpoſe of propagating the faith through the world, and preſerving it in

* *Cypr. Epiſt.* 67, *al.* 68, *ad. Steph.*

purity.

purity. Into that corporation members were admitted by certain liturgical forms, of which impoſition of hands by one or more biſhops was always deemed an eſſential ceremony; and whoever was thus admitted became immediately veſted with all the powers and privileges of the corporation. When countries indeed were divided into dioceſes, and local biſhops placed over each, thoſe biſhops were prohibited by canon from impertinently interfering with each others conduct; but when the faith or welfare of the church was in danger, the intereſt of the whole community—of that epiſcopatus, cujus a ſingulis in ſolidum pars tenetur*—made them diſregard ſuch canons; becauſe no laws, enacted by human authority, could tie up their hands from performing, in any part of the world, ſuch acts of their epiſcopal office as were neceſſary for the preſervation of true religion, for the ſake of which their order itſelf was firſt inſtituted by Chriſt and his apoſtles.

Hence both Athanaſius and Euſebius of Samoſata, when the church was in danger of being overrun with Arianiſm, ordained biſhops, presbyters, and deacons at large.† Hence too the Archbiſhop of Glaſgow, with the Biſhops of Edinburgh and Dunblane, conſecrated the biſhops Sage, Fullarton, and others for the expreſs purpoſe of continuing the order in Scotland, and performing in that kihgdom ſuch acts of the epiſcopal office as they deemed neceſſary to the preſervation of true religion. They did not indeed aſſume to themſelves, what for centuries had been the prerogative of the Sovereign, a right to place the newly conſecrated biſhops over any particular dioceſes of the kingdom; but if the conduct of the two ancient prelates was proper, and the biſhops, whom they conſecrated at large, real biſhops, facts, which hitherto have never been queſtioned, it is impoſſible to blame the conduct of the Scotch prelates, or to doubt the validity of the conſecrations, which were thus performed by them. In both caſes, the biſhops at large were conſecrated to execute the office of univerſal biſhops or apoſtles; and ſuch our author admits they might have been (ſee Vol. I. p. 346) if the apoſtles could have had ſucceſſors. This, indeed, he denies, but with how little reaſon we have already ſhewn. We ſhall not, therefore, go over our former ground, but content ourſelves with aſking the Editor of theſe Lectures how the goſpel is to be propagated and churches founded in heathen countries, if no man can now be veſted with apoſtolical authority. The Biſhops conſecrated by Athanaſius and Euſebius of old, and by the biſhops Paterſon, Roſe, and Douglas at a later period, as well as thoſe who conſecrated Dr. Parker to the See of Canterbury, inſtead of being claſſed with the "vagabond clerks" condemned by the Council of Chalcedon, muſt be conſidered as Apoſtles in the ſtricteſt ſenſe of the word. They were not indeed ſent into heathen countries, but into countries overrun with hereſy and ſchiſm, from which it is equally the duty of the church to reclaim mankind, as to convert them from idolatry.

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* *Cypr. de unitate eccleſiæ.*

† *Socrat. Lib.* 2. *Cap.* 24 and *Theod. Lib.* 4. *Cap.* 13.

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The Scotch epiſcopacy, therefore, as well as our own remains unhurt by this rude aſſault of Dr. Campbell and his editor. On the ſucceſſion, however, of the biſhops in Scotland, we have ſomething more to ſay, not indeed in ſupport of their church, which is firmly built on the foundation of the apoſtles and prophets, "Jeſus Chriſt himſelf being the chief corner ſtone," but to ſhew the ductility of our author's principles. He acknowledges that the Doctor's Sage, Fullarton and others, who were conſecrated ſoon after the revolution, had been pariſh prieſts prior to that æra; and it appears from Skinner's hiſtory, that after they were deprived of their pariſhes, they continued, like the primitive clergy, paſtors of ſuch congregations as could meet in one houſe for the purpoſes of public worſhip. In this ſtate of things they were raiſed to the epiſcopal dignity by a ſolemn and canonical conſecration, which could not ſurely deprive them of the overſight of thoſe flocks, of which they had previouſly the paſtoral care as prieſts of the ſecond order. But according to Dr. Campbell, a biſhop's paſtoral care extended not beyond a ſingle congregation, for upwards of a hundred years after the introduction of epiſcopacy into the church; and if ſo, the doctors Fullarton, Sage, and others, who, in Scotland, were conſecrated ſoon after the revolution, were not only primitive biſhops, but perhaps the only primitive biſhops then to be found in the world. Yet has this man, or his editor for him, the confidence to affirm, in direct contradiction to his own principles and all his former reaſonings, that to "their firſt ordination as preſbyters, their farcical conſecration by Dr. Roſe and others, added nothing at all" !!! He is graciouſly pleaſed indeed to admit that the Scotch epiſcopal clergy "have a *ſort* of preſbyterian ordination; but "I would by no means, ſays he, be underſtood as equalizing their's to that which obtains among us. Whoever is ordained among us is ordained a biſhop by a claſs of biſhops; but their orders are from preſbyters, a ſort of miniſters, who are not authorized to ordain, and who were not originally in the church" !!!

Is this the language and reaſoning of Dr. Campbell, the juſtly celebrated author of "The Diſſertation on Miracles," and of the valuable work entitled, "The Philoſophy of Rhetoric?" So ſays the Editor, and we dare not contradict him; but it is ſuch reaſoning as would diſgrace a ſchoolboy who had ever looked into a treatiſe of logic. Were not all the preſbyterian churches on earth founded either by the multitude, the civil power, or thoſe who, at the reformation, being prieſts of the ſecond order, had received no authority to ordain, and were, according to our author, not originally in the church? If ſo, and if his reaſoning have any force (we do not, indeed, think it has much) the denomination aſſumed to themſelves by the learned Principal and his brethren ſignifies nothing; for whether called preſbyters, biſhops, patriarchs, or popes, theſe men have no other right to miniſter in holy things than what they derive from the ſuffrages of the people, the authority of the civil magiſtrate, or a *farcical* ordination performed by a ſort of ſubordinate miniſters, who were

were wholly unknown in the apoſtolical church. On the other hand, the Doctors Fullarton and Sage, &c. were, by the confeſſion of Dr. Campbell himſelf, miniſters of this ſubordinate order previous to their conſecration by Biſhop Bere and his colleagues, and therefore *equal* to the founders of his church; and if there be one ſentence of truth or conſiſtencyin the firſt 340 pages of theſe Lectures they were, by that conſecration, made miniſters of a higher order, even biſhops ſuch as our author admits to have been originally placed over the churches by the apoſtles, and to have preſided over them on the apoſtolical model down almoſt to the æra of St. Cyprian. During the life of Biſhop Roſe, the Biſhops conſecrated in Scotland after the revolution ſeem indeed to have acted only as chorepiſcopi to that prelate; but they certainly became, at his death, what our author calls *parochial biſhops*; and why their *pariſhes* might not have gradually grown, as he thinks the primitive pariſhes grew, into *dioceſes*, or why they might not have, at once, become dioceſans by the election of the paſtors and people of the neighbouring congregations, it behoves the *judicious* Editor of theſe Lectures to ſay. For our own ſhare, we are well ſatisfied not only that the Scotch epiſcopal clergy are validly ordained, and that preſbyterian ordination and theirs can never be equalized; but that they are the only clergy who can be properly ſaid to officiate by epiſcopal authority in that part of Great Britain.

We ſhould now accompany our learned author through the ſecond volume of theſe Lectures, in which the Riſe and Progreſs of the Romiſh Hierarchy are traced through all the ſtages of dioceſan, metropolitical and patriarchal juriſdiction, till the whole edifice is completed in the deſpotiſm of the Pope; but we have been ſo long detained by his artful attack on our two national eſtabliſhments, and on the epiſcopal church in Scotland ſo nearly allied to one of them, that after giving one caution to our proteſtant readers, we muſt leave the defence of the Catholics to themſelves. The partial quotations, which we have noticed in the firſt volume, from the writings of Clemens Romanus, Ignatius, Clemens Alexandrinus, Tertullian, Hilary the deacon, Mr. Dodwell, the ſtandards of the Church of England, and even thoſe of the Church of Scotland, have rendered us extremely ſuſpicious of the fidelity of every quotation, which, in theſe lectures, is made the baſis of an argument whether againſt popery or prelacy. If they have not produced the ſame effect on the minds of our readers, the following certainly will; for it is ſuch a ſpecimen of polemical artifice, as the world has ſeldom ſeen.

Setting himſelf, in his tenth lecture, to oppoſe the idea of the Chriſtian clergy being, in any proper ſenſe, *prieſts*; and finding, in his way, the writings of Dr. Hickes—the celebrated dean of Worceſter, Dr. Campbell ſkirmiſhes awhile with that author, but certainly gains no victory. Of this he ſeems to have been ſenſible; and determined to blaſt the character of the man, whoſe arguments he had failed to confute, he introduces him again to the reader's notice in the following manner:

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"An author, of whoſe ſentiments I took ſome notice in my laſt lecture, has obſerved, that as civilians have their fictions in law, our theologiſts alſo have their fictions in divinity. It is but too true, that ſome of our theological ſyſtems are ſo ſtuffed with theſe, that little of plain truth is to be learnt from them. God forbid I ſhould add, in the not very decent words of that author (though I really believe he meant no harm by them) *which infinite wiſdom and goodneſs hath deviſed for our benefit.* The God of truth needs not the aſſiſtance of falſehood, nor is the cauſe of truth to be promoted by ſuch means."

For this impious obſervation the reader is referred to Hickes's Chriſtian Prieſthood, L. i. Chap. 2. § 8; and no man can read it as quoted by our author, and give credit to the fidelity of the quotation, without conſidering Hickes as one of thoſe abſurd bigots who thought it lawful to promote the cauſe of *mother church* by the aid of falſhood. By turning however to "The Chriſtian Prieſthood" itſelf, he will be enabled to form a proper eſtimate of the work, as well as of theſe Lectures on Eccleſiaſtical Hiſtory. Dr. Hickes is treating of the propriety of calling the conſecrated bread and wine in the Lord's ſupper, the body and blood of Chriſt, "becauſe they are in that ſacrament ſubſtituted and deputed for his body and blood. This power in legiſlators of making and ſuppoſing things to be to all intents and purpoſes, and effects in law, what in reality they are not, is called, he ſays, by the *civil law*, FICTION." He then lays down the maxims of legal fiction, and gives various inſtances of ſuch fiction in the Roman law, and in the common law of England. After which he proceeds thus:

"In like manner there are fictions in divinity, which Infinite Wiſdom and Goodneſs hath (have) deviſed for our benefit and advantage. Thus man and wife are ſuppoſed to be, and therefore are made *one fleſh*, as the law makes them *one perſon*. Thus Chriſt is ſuppoſed to be the Lamb ſlain from the *foundation of the world*. Thus alſo the doctrine of *adoption* is a *divine* fiction in the Goſpel, as it was an *human* fiction in the *Roman* law, and in both caſes hath all the effects of real and legitimate ſonſhip. And therefore I hope it is no great or dangerous paradox to ſay, that by *divine fiction* or *ſubſtitution* the bread is made the body, and the wine the blood of Chriſt," * &c.

This, the reader ſees, is perfectly harmleſs, and cannot even admit of the impious meaning which alone the partial quotation in the lectures will bear.

Mr. Keith informs us, "that in a converſation which he had with Dr. Campbell, a few weeks before his death, he heard that candid man ſay, that he would ſtill make ſome corrections in this work, if his life were prolonged." We are perſuaded that he would have made many corrections, and particularly that he would have expunged this groſs calumny againſt a man of learning and virtue, who was a ſufferer for conſcience ſake; for whatever any man may imagine, it is certainly of ſuch a nature as to affect, we ſay not "the ſcope," but "the general

* *Chriſtian Prieſthood* aſſerted. Edit. 3. Vol. I. p. 152.

general merit of the performance." When a man quotes partially from a work acceſſible to every reader, and written in the vulgar tongue, what credit can be given to his quotations from the works of ancient authors, which few of us have any inducement to conſult, and perhaps ſtill fewer completely underſtand.

The Editor is pleaſed to ſay, that theſe Lectures, though confeſsedly imperfect, (ſince the "author was every year making conſiderable alterations and additions to them") can give offence to none but to thoſe who maintain the *jus divinum* of biſhops, and their ſucceſſion from the Apoſtles; but in this he is certainly miſtaken, for they muſt be ſtill more offenſive to the ſincere friends of the eſtabliſhed church of Scotland than to thoſe who maintain the *jus divinum* of biſhops. Dr. Campbell does not indeed *rail* at the conſtitution of the church of which he was himſelf a member; but he expreſsly denies that any church on earth was ſo conſtituted prior to the reformation. According to him the apoſtolical churches were all *congregational*, in which the ſupreme power was lodged in the people; though, for the ordinary adminiſtration of affairs, and the conducting of public worſhip, there was in each a college of preaching preſbyters, over which preſided a permanent moderator. Theſe moderators were ſoon raiſed to a higher order under the denomination of biſhops, when the churches of courſe became epiſcopal, though ſtill congregational, and ſubject, each, to the legiſlative authority of the people. To this congregational epiſcopacy ſucceeded the government of dioceſan biſhops; then of metropolitans, then of exarchs and patriarchs, and, at laſt, the deſpotiſm of the Pope; ſo that claſſical preſbyteries, conſiſting of a mixture of clerical and lay-elders reſiding over ſeveral contiguous congregations, were never heard of either in the pureſt or moſt corrupt ages of the church. If all this be indeed true, and the Editor be *certain* that it is ſo, he acted properly, when he publiſhed theſe Lectures; but he ought at the ſame time to have reſigned his living, and joined himſelf *to the ſociety for propagating the goſpel at home*; for it is the cauſe of that ſociety only which his author here pleads. On the other hand, if it be *not* certain that all eccleſiaſtical authority is derived from the people; and ſtill more, if that authority be certainly derived by ſome mode of viſible ſucceſſion, from the apoſtles, what ſhall we think of the conduct of that man *, who, eating the bread of

* We have received from Mr. Skene Keith a letter in which that gentleman aſſures us, that "*he* was not the Editor of Dr. Campbell's Lectures on Eccleſiaſtical Hiſtory; that *he* merely wrote Dr. Campbell's Life; that the Lectures were in the Preſs, and *ſeveral of them printed* before he was aſked by the Bookſellers to write that Life; that they were left by the author himſelf in a ſtate fit for publication, with orders to be publiſhed; and that they were ſold by his Executors *long before Mr. Keith was applied to.*" Had we known all this before we entered upon our review of the Lectures, we certainly ſhould not have mentioned Mr. Keith in terms applicable only to the Editor or Editors of a plauſible, and, in our opinion, very dangerous work; and we are ſorry that miſled, with the public in general, by the unparaleled inaccuracy of a title-page, we have wounded the feelings of an innocent, and, we believe, an amiable man.

one of our eſtabliſhments, can, at a period like the preſent, when both are aſſailed by a ſpurious philoſophy on the one hand, and by religious fanaticiſm on the other, thus ſtep forward to aid the common enemy, by furniſhing the rabble with inſtruments to undermine the citadel of Sion? Dr. Campbell indeed conſiders the matter in debate, between him and the *high church*, as a mere circumſtance; and others,* who had the ſame notions with us of the conſtitution of the apoſtolical church, have yet expreſſed themſelves, as if they deemed it a matter of no great conſequence, whether the eccleſiaſtical polity in any State be that of a hierarchy, an equal miniſtry, or a moderate epiſcopacy. Though this is far from our own opinion, we admit that ſober religion may be preſerved by any one of theſe adminiſtrations, provided the authority of the miniſters be derived from Chriſt by regular ſucceſſion; but to conſider it as a mere circumſtance whether the authority of the miniſters of religion be of *divine* or *human* origin ſeems to us an abſurdity equal to that of him, who ſhould conſider it as a mere circumſtance, whether a beſieged town be protected by mud walls haſtily thrown up by ignorant peaſants, or by regular fortifications conſtructed with all the ſcience of the ableſt engineer.

Las Guerras Civiles; or, the Civil Wars of Granada; and the Hiſtory of the Factions of the Zegries and Abencerrages, two noble Families of that City, to the final Conqueſt by Ferdinand and Iſabella. Tranſlated from the Arabic of Abenhamin, a Native of Granada, by Gines Perez de Hita, of Murcia; and from the Spaniſh; by Thomas Rodd. Vol. I. 8vo. Pp. 438. Vernor and Hood. London. 1801.

THE firſt volume of Las Guerras Civiles was printed in Spaniſh at Alcalà, in 1601. Ginès Perez, a native of Murcia, profeſſes to have tranſlated it from an Arabic manuſcript, written by a Moor of Granada. From very ſtrong internal proof we are diſpoſed not to pay implicit faith to Ginès Perez. If the Murcian ever had any Arabic ground-work to build upon, a point which we pretend not to decide, he has certainly erected a ſuperſtructure very much his own. We are ready to allow the Moors, in thoſe days of chivalry, much liberality of ſentiment; but we cannot believe that a Mooriſh writer would, in the detail of events which produced the conqueſt of Granada, give the palm of bravery, and every Knightly virtue, almoſt invariably to the Spaniſh foe; neither can we believe that he would give to Chriſtianity the appellation of the *truth*. From the page of hiſtory we learn the reſult of this final conteſt between the Moors and Spaniards; from the ſame ſource we know that civil diſſentions haſtened the fall of Granada; but from the Guerras Civiles of Ginès Perez we are not to expect an authentic account of the particulars of

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* Warburton, &c.

thoſe

thoſe diſſentions, nor, indeed, of moſt of the other events which took place at that time.

But, though this publication cannot be ranked with legitimate hiſtory, it may be of uſe to bring us acquainted with the cuſtoms and manners of Spain at that period; after making conſiderable allowance for the exaggeration of romance.

The narrative conſiſts of alternate proſe and verſe—each particular event is firſt told circumſtantially in proſe, after which follows the ballad or romance, in which it is retold in rhyme. "*Alcanzor* and *Zayda*," and "*Gentle River*," in Dr. Percy's Reliques of ancient Engliſh Poetry are tranſlations from this work; the readers of Las Guerras Civiles will now be able to determine, from more numerous ſpecimens, on the merit of this ſpecies of Spaniſh poetry. We call it *Spaniſh* poetry, becauſe it does not appear to us to poſſeſs any of the characteriſtics of the Arabian or Eaſtern Muſe, which has ever been, and now is, ſo different from that of the weſtern world. In the ballads before us, all is plain, ſimple, unadorned, often to flatneſs and inſipidity: while conceit, over refinement, and the giganteſque are the faults of Eaſtern poeſy. This *ſimplicity* in the ballads does not add to our confidence in the exiſtence of the Arabic manuſcript; and it is almoſt totally deſtroyed by many paſſages in the work, which could have been written only by a Chriſtian and a Spaniard. Would a Mahomedan and a Moor, for example, have thus ſpoken of a champion of his nation and religion?

"This *vile dog*, with proud deriſion,
Every *Chriſtian* knight defies;
And the *ſacred* Ave Maria
To his horſe's tail he ties."

We have not the original of the Guerras Civiles before us, ſo cannot judge how far the tranſlator has ſucceeded in faithfully conveying the ſenſe and preſerving the tone of his author; but the following ballads, the one martial, and the other in a plaintive ſtrain, will enable our readers to appreciate their merits, as they appear in the tranſlation of Mr. Rodd: for our own part, neither from the peruſal of theſe, nor of the others which are interſperſed in the work, can we agree with the tranſlator in pronouncing that "the ancient ballads of Spain have an acknowledged pre-eminence over thoſe of other nations:" we, on the contrary, are of opinion that there are many ancient Engliſh ballads much ſuperior to any in this publication, though none in the Spaniſh language are ſaid to exceed, in point of excellence, thoſe in Las Guerras Civiles. The firſt ballad we ſhall offer to our readers gives the deſcription of a combat between the Maſter of Calatrava, and a Mooriſh knight.

"From Granada briſkly ſallies
Aliatar to range the plain,
Couſin to noble Albayaldos,
By the Maſter-battle ſlain.

Strong and ſtubborn was his armour,
Black his lance, and black his ſhield;
Darkeſt blue his cap and plumage,
Black the ſteed he rode a-field.

Full of wrath he leaps aſtride him,
Swiftly through the New Square flies;
Looks not e'en upon the Darro,
Tho' acroſs the bridge he hies.

Through the Elvira gate he haſtens,
Takes the Antequera road,
Thinking of his ſlaughter'd couſin,
Vengeance does his boſom goad.

Alla! bring the Maſter near me,
Well ſhall he the deed repay!
To fair Loxa now approaching
A bright troop obſtructs the way.

Waving in their banners' centre
A red croſs he ſees appear,
Fearleſs then he thus addreſs'd them,
"Is the gallant Maſter here?"

"What's your pleaſure?" cried the Maſter,
"Is it me to whom you'd ſpeak?"
By the red croſs then he knew him,
Knew the knight he came to ſeek.

For upon his breaſt he wore it,
And it ſhone upon his ſhield.
Aliatar at length ſalutes him,
Glad to meet him in the field.

"I am Albayaldos' couſin,
"Him that in the fight you ſlew,
"And I come, ſo Alla grant me!
"To revenge his death on you."

This the valiant Maſter hearing,
Wheels his ſteed without delay,
And with fury both advancing
Thus begin the bloody fray.

Long they combat, deeply wounding,
But the Maſter was ſo bold,
That the Moor could not withſtand him,
Nor the dreadful conteſt hold.

On the ſpot the Maſter ſlays him,
Mighty is the warlike deed;
Off he takes his head, and hangs it
On the breaſt-plate of his ſteed.

With three wounds profuſely bleeding,
Back he haſtens to his friends;
To a ſafe retreat they bear him,
And beneath their care he mends."

The next ballad is the plaint of a young Moorish lady baniſhed from Granada.

" Night and day, thou lovely mourner,
' Tears thy beauteous eyes bedew,
' Thy fair cheeks have loſt their colour,
' Once they wore a roſy hue.'

' True, my cheeks have loſt their colour,
' And my eyes with tears faſt ſtream;
' The ſtern king has ſlain my lover,
' Joy on me no more will beam.

' To complete theſe wrongs ſo dreadful
' He has baniſh'd all my race,
' Baniſh'd far from fair Granada,
' From my dear lov'd native place.

' Woe is me, from all I cheriſh'd,
' Ev'ry valu'd object torn,
' When 'tis morn I ſigh for evening,
' When 'tis night I ſigh for morn.

' To the boſom torn with anguiſh
' Death alone can give relief;
' Tis the ſad, but certain, refuge
' To the ſilent mourner's grief."

In theſe ſpecimens—

" When 'tis morn I ſigh for evening,
When 'tis night I ſigh for morn,"

is the only paſſage which riſes above the mediocrity of a common ballad. The ſpecies of verſe which the tranſlator has adopted, reſembles, it is true, the meaſure of the Spaniſh original, but diſguſts by its monotony.

Mr. Rodd is by no means a correct writer; of which we could produce many inſtances from the work, e. g. " *lay*," for lie, " *theſe*," for thoſe, " *wrote*," for written, " *have*," for has, " *who*," for whom, &c. The following ſentence in the preface, P. 6, is a ſtriking inſtance of entanglement in the web of metaphor.

" In the midſt of this proſperity, however, there was a *ſtone* in the mountain, which, in the commencement of its courſe, unnoticed rolled on, and, accumulating in the progreſs, after a lapſe of near 800 years, with ſcarce any interruption of *warfare*, like the rod of Aaron, *ſwallowed* up the empire of the conquerors."

Here we have a *ſtone* which *carries on war* for near 800 years, and then, inſtead of *cruſhing*, *ſwallows up* an empire!

The tranſlator of this firſt vol. of Las Guerras Civiles de Granada, purpoſes, ſhould he meet with encouragement, to publiſh the ſecond in which he informs us that the ballads are more of an hiſtorical nature. We are likewiſe informed that the ballads are in the hands of an eminent compoſer, and will be publiſhed by ſubſcription; and he requeſts that no perſon will attempt to ſet them to muſic; a requeſt which we think moſt reaſonable, and which we hope will be complied with.

A Supplement to Reflections on the Political and Moral State of Society, at the Close of the Eighteenth Century, in which the Political State of Society is continued to the Month of June, 1801. By John Bowles, Esq. 8vo. Pp. 32. Rivingtons. London. 1801.

THE excellent Reflections to which these pages form a supplement were reviewed by us in a former Number ;* and the public voice has fully justified the opinion which we then gave of them. The Author here considers Peace as being ardently desired by all Europe, and as only retarded by the "restless, ambitious, and disorganizing spirit of the revolutionary Rulers of France." In order to prove the justice of this last assertion, Mr. B. takes a cursory review of the conduct of Buonaparte since his usurpation of the supreme power; and particularly of the spirit which he manifested in dictating the terms of the Treaty of *Luneville*, which he clearly demonstrates to have been a revolutionary spirit, intent on the promotion of general anarchy by the usual mean of general *disorganization*. In his remarks on the novel system of *indemnities* he is peculiarly happy. France, having discovered her *natural boundaries*, where could these indemnities be found? *Her* ingenuity alone could solve the difficulty.

"The German Empire, though exceedingly diminished, still contained many fine provinces. The Sovereigns, on the right side of the Rhine, were yet in possession of the dominions to which, according to the Constitution of the Empire, they were entitled: and which, fortunately, the code of nature, that had been brought to light by the French Revolution, did not allot to France. To those Sovereigns, therefore and to those provinces, the dispossessed Princes were, according to the Treaty of Luneville, to resort for indemnity. It does not, indeed, appear how they, who were thus bound to furnish the indemnities, should themselves be indemnified. As it would be equally unjust to make them sit down with their losses, as the princes indemnified by them, some provision should certainly have been made in their behalf: and what other provision could be devised in such a case, than for them to be compensated by their immediate neighbours, who, in their turn, might resort to those who approximated most nearly to them, and so on, until the principle of compensation should be pushed to the remotest parts of the globe—when the last sufferers, having no resource in this world, might look for their indemnity to the next?

"Such a scheme would have done honour to the genius of French revolutionists. But *their* plan, though not quite so comprehensive, was far from being unworthy of them. It was admirably calculated to promote their great designs. Under the mask of justice, it violated every principle of justice; under the pretext of peace, it opened new and inexhaustible sources of contention; it provided endless causes of dispute and hostility among all the parts of the empire, and scattered the brands of discord and revolution all over Germany. The Princes, who are to furnish the compensations, will look upon those to whom they are granted with resentment; and on those who do not contribute, either at all, or in an equal proportion, with jealousy. They, who acquire territories by such a title,

* See Anti-Jacobin Review, Vol. IX. p. 47.

will

will hope in vain for a quiet enjoyment of their new poſſeſſions—they will be conſidered as ſtrangers and intruders; and the firſt opportunity will be ſeized to diſpoſſeſs them.—In ſhort, the plan of compenſation, if perſiſted in, will, in all probability, produce a civil war, before it can be carried into effect; and ſhould it ever be fully executed, it will weaken all the ties of the German union, and produce a complete diſmemberment of the empire. But this is not all. The views of revolutionary France are not complete unleſs they involve an attack upon religion. Hence the principle of ſecularization is made ancillary to the principle of indemnity, by a moſt unceremonious ſacrifice of the rights of the Eccleſiaſtical Princes: as if every right, which is at all connected with the Chriſtian church, were deſtitute of all claim to conſideration, and fit only to be the ſport of a band of Atheiſtical Anarchiſts, who wage war againſt all the religious and civil inſtitutions of ſociety.

"So far the Treaty of Luneville correſponds with the negociations at Raſtadt. But Buonaparte, in adopting, knows how to improve upon the plans of his directorial predeceſſors. The latter were contented with exacting from the Emperor, as King of Hungary and Bohemia, ſuch terms as he was competent to grant, in reſpect of his hereditary States; but they never dreamed of obtaining a pacification with the German Empire, otherwiſe than through the forms of the German conſtitution. It was reſerved for Buonaparte to ſubject all Germany to the moſt ruinous conditions of Peace; to obtain a formal ceſſion of a large portion of its territories; and to force upon it the diſorganizing plan of indemnities and ſecularization; and all this without the concurrence of thoſe authorities, by which alone it could be lawfully bound. It required the genius of the Firſt Conſul himſelf to conceive the audacious project, of making his Imperial Majeſty to ſtipulate for the whole German confederacy; to cede, in full ſovereignty, the countries on the left of the Rhine; to bind thoſe on the right to furniſh indemnities for the territories ſo ceded; to ſuperſede every form and every principle, a ſtrict obſervance of which was the indiſpenſable condition of his ſupremacy; and, as Chief of the Empire, to give a fatal ſtab to its conſtitution.

"But even this is not all. It did not ſuffice, by ſuch irregular means, to ſubject the provinces, on the right ſide of the Rhine, to the heavy charge of indemnifying the princes, whom the rapacity of France had plundered on the left. A foreign prince muſt be made a pretext, for the ſtill further extenſion of this Jacobinical ſcheme of ſpoliation, robbery, and revolution. The Grand Duke of Tuſcany (the firſt of the coaleſced ſovereigns, be it remembered) who made peace with the French Republic), happens, at the time of the Treaty of Luneville, to lie at the mercy of the Firſt Conſul; and he is moſt atrociouſly deprived of his dominions, which had, juſt before, been invaded by a French army, in ſpite of an expreſs guarantee of their neutrality. This prince is quartered upon the German empire, to which he is an entire ſtranger, and which is doomed to provide him an indemnity for the loſs of an *Italian* ſtate. Leaving the unfortunate Grand Duke to this moſt precarious and unjuſt reſource, the feeling mind is inquiſitive to learn what was the fate of his Tuſcan ſubjects, when the ties which had connected them with their Sovereign were thus violently torn aſunder. Perhaps ſome perſons may ſuppoſe, that this people were no ſooner ſet free from a government which, much as they were attached to it, was certainly never *choſen* by them, than they were called upon to exerciſe

that *original, impreſcriptible, and unalienable* right of chooſing their government, which their Gallic liberators had ſo often declared to be the fundamental principle of their code, and which it was, profeſſedly, the grand object of the French Revolution, to reſtore to the whole human race. But alas! no two things can be more at variance than the profeſſions and the practices of theſe reſtorers of *original, impreſcriptible*, and *unalienable* rights. The poor Tuſcans were no more conſulted reſpecting their future government than the Savoyards, the Belgians, the Dutch, or the Swiſs had been, at earlier periods of the bleſſed epoch of French liberty. Nay, the former were not even thought of ſufficient conſequence to be complimented with any of thoſe empty forms, by which ſome of the latter had been inſulted with a nominal recognition of their ſupreme will. The recent revolution in Tuſcany exhibits the moſt ſtriking proof, which mankind have yet beheld, that the French revolutioniſts have not the ſmalleſt reſpect for the principles about which they profeſs ſo much ſolicitude. The inhabitants of that country have been transferred, by their invaders, to a new maſter, with as little ceremony, and as little participation in the act of transfer, as a herd of cattle are made to paſs from one owner to another. Torn from a Sovereign whom they cheriſhed and revered, they are ſubjected, by the mere *fiat* of Buonaparte, to one whom they do not even know.—And the degraded Monarch of Spain is ſunk ſo low, as to ſend a prince of his houſe to the footſtool of the Conſular Tyrant, whoſe yoke he wears, and whoſe mandates he implicitly obeys, there to receive a crown which had been ſtolen from the lawful proprietor; and which, on the head of its new poſſeſſor, is nothing more than a badge of the moſt abject ſervitude to the Corſican Uſurper, who reigns, with deſpotic ſway, on the ruins of the Gallic throne."

This is, indeed, a complete ſpecimen of a "Jacobin Peace," the real end and object of which have, with unexampled impudence, been frequently acknowledged by French writers to be the ſame as they are here ſtated to be. Mr. B's concluſion from his curſory review of the principal political occurrences of the laſt ſix months, a concluſion certainly warranted by his premiſes, is "that Buonaparte, far from evincing any diſpoſition to permit mankind again to enjoy the bleſſings of peace, order, and ſecurity, has given the moſt unequivocal proofs that he ſtill adheres, with inflexible perſeverance, to that ſyſtem of univerſal ſubverſion, which, for above ten years, has rendered France the ſcourge of the world."

Our author next conſiders the important queſtion of Peace, in reſpect of *terms*, and analyſes a kind of declaration which appeared, ſome time ſince, in a French official paper, evidently intended to inveigle our miniſtry into a ſurrender of the honour and ſafety of the country, and to impoſe upon Europe as to the relative *ſincerity* of England and France.

"The deſign of the Firſt Conſul in publiſhing the above Manifeſto was evidently to throw duſt into the eyes of Europe, and thereby to prevent it from perceiving the means, which are now in its power, of fruſtrating the deſtructive plans of its great enemy. For this purpoſe, a moſt fallacious deſcription is given of the political ſtate of the Continent, in order to reconcile, apparently, its degraded and perilous ſituation with the pacific plans

plans of the Great Pacificator. Nothing can more ſtrongly evince, than the language of this publication, that a great change has lately taken place in the politics of the Continent; a change which, co-operating with the precarious ſtate of France, evidently makes the Corſican to tremble upon his Jacobin Throne. So long as he could domineer over his Continental neighbours, nothing could equal the inſolence and malignity of his language reſpecting this country. But now, fearing a new and a moſt formidable Confederacy againſt him, he diſcovers that we are 'a powerful and enlightened nation.' He highly compliments the new Britiſh Miniſters on their pacific declarations, and finds that they are perfectly contraſted with their predeceſſors, to whom, in the opinion of the more enlightened ſages of oppoſition, they diſplay a moſt perfect reſemblance. Nay, he even complains of our journaliſts for ſeeking 'to exaſperate ſtill more' the 'two nations' by ſuſpecting our *Gallic neighbours* of ſo unfriendly a deſign as an 'expedition againſt England'—*thoſe neighbours* whom, a little while ſince, nothing leſs would ſatisfy than to plant the tri-coloured flag upon the Tower of London, and who have been taught, by this very man, that the Britiſh Government and the French Republic could not exiſt together. In ſhort, as far as any judgment can be formed, by combining the language of ſo conſummate a hypocrite with actual circumſtances, he ſeems deſirous of inveigling this country into a ſeparate peace, that he may be able to force his plans of diſorganization upon the Continent.

"For this purpoſe he labours to make it appear that the poſſeſſion of the French, Spaniſh, and Dutch ſettlements in the two Indies, puts it in the power of the Britiſh Government to conclude a peace 'honourable to to their Country.' But conſidering the relative ſituation of Great Britain and France, the latter can have no pretence to call for a ſacrifice of any of the ſettlements in queſtion, merely as the price of a nominal peace; nor would it be either honourable or ſafe for the other to make ſuch a ſacrifice. For the overgrown power of France, renders it indiſpenſably neceſſary for this Country, both to encreaſe its own force, by the retention of its conqueſts, and to prevent that of the enemy from receiving the great acceſſion which it would derive from a ſurrender of thoſe conqueſts, without any adequate compenſation. But Great Britain has ſtill wiſer and nobler objects to promote by means of her colonial acquiſitions. She will make them ſubſervient to the ſafety of Europe, by conſidering ſuch of them as may not be eſſential to her own ſafety, in the light of compenſations, for a reſtoration of that 'juſt equilibrium in the different parts of the world,' to which Buonaparte has the effrontery to allude, much as it has been diſturbed by him and his revolutionary predeceſſors. It is thus, and not by *gratuitous* ceſſions, which would only encreaſe the enemy's means of annoyance, that the Engliſh Miniſters will [as Buonaparte pathetically expreſſes it] 'arrive at the higheſt glory—that of having pacified the world and dried the tears of millions of families.'

"Another object of the publication of the Firſt Conſul is to excite the jealouſy of the reſt of Europe againſt Great Britain, on account of that great naval force which the latter has faithfully and honourably employed in defence of Europe, and of thoſe conqueſts, the greateſt part of which ſhe would rejoice to relinquiſh, as the price of its ſecurity. This ſtale artifice will hardly ſucceed with any one who recollects that one of the chief reſources of the Firſt Conſul, in order to effectuate his plans of deſtruction,

is the excitement of jealouſies and diviſions between thoſe who have the ſame intereſt. But how happens it that while he lays ſo much ſtreſs on the *Colonial* aggrandizement of Great Britain, which, far from being dangerous to any State, is, under the preſent circumſtances, eſſential to the ſecurity of every State, he carefully avoids all mention of the *Continental* aggrandizement of France, which has deſtroyed, for the time, all political equilibrium, and which is incompatible with the ſafety, even of the moſt diſtant regions? Did he hope by ſilence to keep this moſt important ſubject out of vice? Did he ſuppoſe it poſſible to lull a ſimple individual into a forgetfulneſs of the vaſt ſtrides, which the French Republic has made, towards the ſubjugation of the whole Continent? Of the force and the fraud by which ſhe has brought under her galling yoke ſo many Countries, which a little while ago thought themſelves ſecure of their independence? and of the imminent danger, nay, it might almoſt be ſaid, the certain ruin, which threatens all Countries, unleſs the wings of her ambition can be clipped—unleſs her force can be reduced to a ſize compatible with the ſafety of our neighbours? Whatever her Corſican ruler may think, it is not in his power to divert the attention of the moſt ſuperficial politician from ſuch important conſiderations, by declamatory Manifeſtoes againſt the mighty force which has enabled Great Britain to be the guardian of the univerſe, and the bulwark of all civilized Society; and which will continue to exert itſelf, as it has hitherto done, with encreaſing energy, until it can reſtore genuine and durable peace to the earth.—Not, indeed, by raiſing a frail, temporary, patched-up edifice, which a breath of wind may deſtroy, or which would of itſelf ſoon fall to pieces—but by eſtabliſhing upon firm foundations a ſolid fabric, capable of affording ſhelter and ſecurity to all, who may ſeek for repoſe under its roof."

Mr. B. concludes his Reflections with the expreſſion of a hope, in which we heartily join, that the powers of the Continent will, at length, open their eyes to their own intereſt, and again coaleſce, not for the purpoſe of prolonging the war, but with a view to reſtore a general peace upon terms compatible with general ſecurity; and he recommends a *General Congreſs* as the beſt means of promoting this deſirable end.

That the author does not appear to leſs advantage as a *Moraliſt* than as a *Politician* will be manifeſt from the following obſervations on a ſubject, in which every individual in the community is moſt deeply intereſted, though, we are ſorry to ſay, the Parliament have betrayed a degree of *apathy* reſpecting it that is degrading to the national character.

"The moral cauſes which influence the ſtate of man, as a ſocial being, are not only by far the moſt permanent and extenſive in their operation, and the moſt difficult to be checked or controuled, but they often, though imperceptibly, govern, and even produce the political cauſes, to which he blindly aſcribes the great viciſſitudes that occur in his ſocial exiſtence. They ſhould therefore excite the conſtant attention and ſolicitude of every one who has the welfare of ſociety at heart. It behoves all perſons of that deſcription to trace them to their ſource, to watch them in their progreſs, and to examine, moſt attentively, the manner and extent of their operation upon the multifarious maſs of human affairs. It may be con-

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ſidered as an infallible rule, that, after making every allowance for the influence of phyſical cauſes, and the agency of the diſtinguiſhed individuals, whoſe character and fortune ſeem to preſide over the fate of empires, thoſe diſaſtrous periods in the hiſtory of man, which are marked not only by heavy calamities, but by a great and general deterioration of his ſocial condition, are to be attributed to the ſlow and progreſſive influence of moral cauſes,—to the decay of religious and virtuous principles,—to the increaſe of luxury and vice. It is the misfortune of the preſent age to witneſs ſuch a period; and nothing is more eaſy than to account for it in the manner above deſcribed. This the author has eſſayed to do in the ſecond part of the foregoing work; and ſhould his views of this ſubject be juſt, the moment which he has ſelected for a general ſurvey of the moral ſtate of ſociety, the concluſion of a century, will be particularly calculated to ſerve as a pauſe or reſt, from which the contemplative mind may compare the future with the paſt, and aſcertain whether any progreſs be made in that moral improvement, which, whatever may be the reſult of the great political conteſt in which we are engaged, can alone long avert thoſe unexampled calamities that ſeem to impend over the human race. As far as the ſhort period of the laſt ſix months can throw any light upon this moſt intereſting inquiry, inſtead of affording the leaſt reaſon to hope that any moral improvement is begun among us, it diſplays proofs of confirmed and encreaſing depravity. Notwithſtanding the continued and unalleviated preſſure of public calamity, vice, luxury, and diſſipation, ſeem hourly to reign with more deſpotic ſway. The two main ſources of human guilt and miſery, a love of money and a love of pleaſure, are continually pouring forth freſh ſtreams, and threaten entirely to overflow the mounds of Religion and virtue. The *former*, taking advantage of a degree of ſcarcity, which has been nearly, if not altogether compenſated, by importation and economy, has raiſed the price of grain, and, indeed, of all the neceſſaries of life, in ſuch a manner, as to involve the country in the utmoſt diſtreſs and danger, to occaſion the loſs of many lives among the lower claſſes of ſociety, nd to furniſh the conſpirators againſt the Conſtitution with the moſt powerful means to effect its overthrow. And pending the ſcenes of miſery, horror, and dread, which have been thus produced, the votaries of *pleaſure* have been plunging deeper and deeper in the vortex of diſſipation, and have diſplayed, not merely an aſtoniſhing levity and inſenſibility of mind, but alſo a growing contempt of decency and Religion. The moſt diſſolute of all amuſements, that of maſquerades, is, *at ſuch a time*, evidently gaining ground, and extending itſelf to the more ſelect, or, as they are termed, the *private* circles of faſhionable life. And it has been obſerved, that the laſt Holy ſeaſon of Paſſion Week was diſtinguiſhed from other weeks, by an unuſual number of thoſe polite aſſemblies, which are termed *routs*. While the higheſt ranks are exhibiting ſo noxious an example, the loweſt are ſunk into a ſtate of profligacy, of which thoſe perſons, whoſe ſituation does not furniſh them with means of information upon the ſubject, can have no conception. * The practice

* "The Magiſtrates, whoſe painful ſituation neceſſarily furniſhes them with ſuch information, could narrate ſcenes that occur in the loweſt walks of life, which would make the blood freeze in the veins of every man, who is not totally deſtitute both of virtuous and ſocial feelings."

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of Sabbath breaking is become ſo prevalent, and it is attended with circumſtances of ſuch groſs profanation, that, unleſs the laws againſt that crime be invigorated as well as enforced, all reverence for the Lord's Day will be obliterated from the minds of the multitude, and they will ſhortly become worſe than Heathens. Nor is the depravation of the lower claſſes confined, as might be expected, to populous towns, but extends itſelf to to the hitherto comparatively virtuous retreats of rural life—where concubinage is, among thoſe claſſes, become ſo common, that in many ſituations, marriage is ſeldom thought of, unleſs it be rendered neceſſary by pregnancy. But of all the ſymptoms that now prevail, the moſt alarming is the viſible encreaſe of the worſt of all vices, that of adultery:—a vice, the prevalence of which has ever been conſidered as the ſureſt criterion of the depravity of an age. This moſt deteſtable and pernicious vice not only exhibits daily proofs of increaſing aſcendency, but it braves all attempts to check its progreſs. Long nouriſhed by luxury, and invigorated by impunity, it defies the power of the Legiſlature to reſtrain it by the force of law. For, incredible as it may ſeem, this horrid vice—the parent of every crime—the main ſource of all ſocial infelicity—the peculiar object of Divine vengeance—is not to be found in the criminal code of this Chriſtian Country! May the Legiſlature ſpeedily atone, as far as is yet poſſible, for its unpardonable remiſſneſs in this reſpect; elſe it will render itſelf reſponſible for all the conſequences that may enſue, be they never ſo dreadful. When Legiſlators ſuffer crimes to ſtalk abroad, free from the reſtraint of law, they muſt be conſidered, not merely as acceſſories, but as principals in guilt. For of them it may be juſtly ſaid, that they

——"*Bid* this be done,
"When evil deeds have their permiſſive paſs
"And not the puniſhment."

Travels from France to Italy, through the Lepontine Alps; or an Itinerary of the Road from Lyons to Turin, by the Way of the Pays de Vaud, the Vallais, and acroſs the Monts Great St. Bernard, Simplon, and St. Gothard: with Typographical and Hiſtorical Deſcriptions of the principal Places which lie contiguous to the Route; including ſome philoſophical Obſervations on the Natural Hiſtory and Elevation of that Part of the Alps. To which are added Remarks on the Courſe of the Rhone, from its Source to the Mediterranean Sea. By Albanis Beaumont. Folio. Pp. 214 and 27 Plates. 5l. 5s. Robinſons. 1800.

MR. BEAUMONT is well known as an Alpine Traveller, by the publication of his former Travels in the *Pennine*, *Rhætian*, and *Maritime Alps*, which, with the preſent work, and one other, travels in the *Cottian* Alps, which he means to publiſh hereafter, will form a complete, valuable, and magnificent, collection of Alpine Travels. It required, not merely a vaſt degree of perſeverance, but a particular fondneſs for purſuits of this nature, to undergo the immenſe fatigue which Mr. B. muſt have undergone, in order to acquire that ample ſtock of knowledge and information which is diſplayed in his different works; for there is ſuch a ſameneſs in theſe excurſions,

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at leaſt, if we may be allowed to judge from the deſcription of them, as muſt ſoon tire and diſguſt any but a man whoſe mind is intently fixed on *geological* ſtudies. The Advertiſement prefixed to the volume will beſt explain the motive and object of this laſt journey.

"Encouragement ſtimulates to perſeverance. It has had this effect on the author of the following work, who has been induced, by the flattering reception which the Britiſh public have given to his former volumes, to preſent to it the ſequel of his Alpine obſervations, and the remaining views which he took in his excurſions in theſe wonderful diſtricts of nature.

"Not long after his arrival in England with his Royal Highneſs the Duke of Glouceſter, whom, at the command of his Majeſty the King of Sardinia, he accompanied in his tour through Switzerland, Italy, &c. leaving the ſituation which, in the capacity of hydraulic engineer, he occupied at Nice, he publiſhed his Travels through the Rhætian Alps: to theſe he has ſince added, "Travels through the Maritime Alps, acroſs the Col-de-Tende, from Italy to Lyons, &c. including ſelect Views in the ſouth of France."

"The work he now ventures to offer to the elegant and enlightened part of the Britiſh nation, for he is conſcious that it is not ſuited to every pocket and every reader, may be conſidered as a continuation of the latter publication, and a link connecting it with the former; ſo that the three Works taken together, if they do not form a complete Tableau des Alpes, yet exhibit an account of ſeveral extenſive ranges or chains of mountains, extending from the Mediterranean Sea to Germany.

"With an earneſt deſire of inſtructing and entertaining, he has his fears of preſuming too much on the public approbation of his former labours, and therefore does not ſend this work into the world, eſpecially at the preſent time, will full confidence in its ſucceſs."

"Philoſophy is not now, alas! in the higheſt eſtimation; and the noiſe of war, and the hurricanes of political contention, have made the great, in general, inattentive to the ſweet and mild invitations which nature is continually giving to man to ſtudy her works.

"Perhaps he may not improperly addreſs his book in the words of Martial:—'I Fuge: 'Sed poteras tutior eſſe Domi. Lib. i. Epig. 4.'

"Previous to entering on the contents of the preſent publication, which is intended to give an accurate deſcription, with a relative and geographical ſituation, of the route which leads from Lyons to Italy, through the Comté de Breſſe, Pays-de-Vaud, the Vallais, extending alſo acroſs the Monts St. Bernard, Simplon, and St. Gothard, the author thinks it may not be improper to obſerve, that as the paſſages acroſs thoſe mountains, which are ſome of the moſt elevated peaks of the Alps, have of late been more frequented than formerly, owing, in a great meaſure, to the cruel and afflicting war which has unfortunately involved all Europe, and placed, as it were, by its ravages, inſurmountable barriers to moſt of the other paſſages which lead to Italy, he flatters himſelf that ſuch a narrative as he has prepared, accompanied by his pencil, will not fail of being acceptable to thoſe who have already made the ſame route, and may probably excite in others a deſire of exploring this region of the Alps.

"Diffident, however, of his abilities, the Public will ſurely not condemn him for having, in order to enrich and ſtrengthen his Obſervations, now and then been led to avail himſelf of the hints of thoſe eminent naturaliſts,

raliſts, who ſtill continue to merit and obtain the approbation of ſcientific men in general, as Meſſrs. de Sauſſure, De Luc, Pictet, and others.

"This Itinerary will not only have the advantage of ſerving as a continuation to the Maritime Alps, but as a ſupplement or finiſh to a work publiſhed ten years ago by the ſame author, before he came into England, entitled "Voyage Pittoreſque aux Alps Pennines," and tranſlated in this country, in 1794, without his knowledge. Vide the Monthly Review for May 1794, p. 183.

"That publication, or rather abridgement, gave but a ſhort and conciſe deſcription of the route from Geneva to the glaciers of Faucigni in Savoy, including the left bank of the Lake Leman, or Lake of Geneva: whereas, this is intended to take in the oppoſite ſide of the ſame lake, tracing the courſe of the Rhone and the whole of the glaciers north-eaſt of Mont Blanc; ſo that theſe two works may be ſaid to comprehend a complete, and, it is hoped, accurate collection of obſervations and views of the moſt intereſting objects, from Lyons to the city of Aoſta in Piedmont, not excluding the great and majeſtic glaciers which cover the baſis of Mont Blanc, to the fertile hills of the Pays-de-Vaud.

"The above explanation may probably be found perfectly uſeleſs by thoſe who have read the author's Maritime Alps, &c. but to perſons who have not, it was thought proper to account for the abrupt manner in which the following deſcription begins."

If we were to conſider our author merely in the light, in which he appears moſt ambitious to ſhine, as a *philoſophical Traveller*, we ſhould ſay, that the volume before us preſents but a ſcanty portion of materials, in proportion to its bulk, to amuſe or inſtruct a philoſophical reader. The ninth Chapter, which contains "Obſervations on the Nature of Mountains in general," is, indeed, the only one excluſively devoted to philoſophical diſcuſſion. The others are interſperſed with remarks on the Compoſition of Mountains, on the Poſition of their different Strata, and on the marine Subſtances which they contain. The various poſitions in which theſe ſubſtances are found are chiefly aſcribed, by our author, to the effect of water, the operation of which has, no doubt, been moſt powerful in the production of geological revolutions. But when he imputes to the ſucceſſive approximation of the Poles of the ecliptic and equator to, and their retreat from, each other, the various incroachments and retreats of the ocean which are viſible in almoſt every country, we require ſome ſtronger reaſon than any which he aſſigns to convince us of the juſtice of his concluſion.

The ſize of the book is conſiderably increaſed by brief hiſtorical accounts of the different towns through which the author paſſed, from the earlieſt periods to the preſent times; all of which we conſider as foreign from the object of the work; and alſo as ſuperfluous, ſince they are to be found in a variety of other publications. His Obſervations on Men, Manners, and Government are neither numerous nor profound; but ſome of his deſcriptions of rural ſcenery are both pleaſing and intereſting; and through the whole he diſplays a philanthropic diſpoſition, earneſtly anxious for the welfare and happineſs of his fellow creatures. To follow him regularly through his tour

tour would be a taſk not leſs irkſome to our readers than to ourſelves; ſince the places which he deſcribes have often been deſcribed before. We ſhall, therefore, ſelect ſuch paſſages as appear to us moſt intereſting, and beſt calculated to convey an accurate idea of our author's ſtyle and manner.

To his remark that "the degeneracy and vices of nations proceed *moſt commonly* from a defect or abuſe in their form of government" we cannot accede. It has long been the cuſtom with writers who think but ſuperficially on the nature of government, to render it reſponſible for all the vices of the governed; but experience demonſtrates the fallacy of the aſſertion; for, ſorry are we to ſay, that vice, not unfrequently, thrives moſt vigorouſly, where the conſtitution of the government is moſt unexceptionable, and the laws moſt wiſe and excellent; ſtill, that "a great ſhare of virtue and morality;" and, ſtill more than either, of *religion* is eſſential to the proſperity of States, is undoubtedly true; and if the laws, however theoretically good, be found practically inſufficient to enforce an obſervance of theſe indiſpenſable requiſites to the well-being of a people, no human exertions can prevent their final ruin.

Mr. BEAUMONT paints the beneficence of M. DE VOLTAIRE, in very glowing colours, and pourtrays his character, in general, in very flattering language. For improving the village in which he reſided, and meliorating the ſtate of the peaſantry around him, he certainly is entitled to all the commendation which his panegyriſt beſtows on him. But, a regard for that virtue and that morality, the neceſſity of which Mr. B. ſo ſtrongly and ſo juſtly inculcates, ſhould have deterred a writer, whoſe works are intended for the inſtruction of poſterity, from laviſhing indiſcriminate praiſe on a man who has done more injury to religion than any other of, nay, it may be ſaid, than all, the numerous philoſophiſts of the laſt century, whoſe peſtiferous publications have deluged Europe with licentiouſneſs, obſcenity, and blaſphemy. To tranſmit ſuch a writer to poſterity as "*a great man*" is to depart from hiſtorical truth, to extend to future ages that poiſon which has ſo materially contributed to the corruption of the preſent; to deſtroy the benefit of example; and to pay to *vice* a tribute which is only due to *virtue*.

Of our author's deſcriptive powers the following paſſage, in which he deſcribes the ſcene which preſented itſelf to his view, when he opened the window of his apartment, in the village of *Secheron*, contiguous to Geneva, will exhibit an apt ſpecimen.

"Let my reader for a moment ſuppoſe the frozen ſummits of the mountains of Faucigni gilded by the brilliant tints of the ſun, one of the moſt beautiful mornings in June, lighting up not only with a ruddy glow that part of the Alps, but unveiling the whole face of nature, and brightening every colour of the landſcape,—the air ſerene, and the atmoſphere impregnated by the flowers and bloſſoms which the trees and meadows ſtill diſplayed. While one ſide of this noble lake waſhed, with its tranſparent waters, the walls of my habitation, the oppoſite ſide watered the baſis of

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the rich and fertile hills of Cologny, which may be ſaid to ſerve as its ſouthern boundary. Looking up, in almoſt a ſtraight direction from where I ſtood, I beheld the elevated and ſtupendous Mont-Mole far diſtant in the back-ground, which, though, even at that hour of the morning, in part immerſed in a purple vapour, yet exhibited its ſpiry ſummit, riſing like a majeſtic pyramid, taking the beautiful hills of Cologny, as it were, for a baſis. On the other hand, the naked and rugged mountain of Saleve, and the well-cultivated Voirons, ſeemed to have ſeparated only in order to diſplay, by the contraſt of their colour, more brilliancy and magnificence, in the ſublime proſpect of the glaciers, diſcernible between that ſeparation, exhibiting an aſtoniſhing and noble amphitheatre of mountains, riſing rapidly on all ſides, each more elevated than the other, and crowned by that coloſſus of granite, ſnow, and eternal ice, Mont-Blanc, whoſe extreme elevation commands both wonder and admiration."

The cauſes which produced the various revolutions which have occurred in the little Republic of Geneva are accurately traced; but it was not without aſtoniſhment that we obſerved, in his various deſcriptions of the happineſs of the people, throughout Switzerland, that not a word of lamentation had eſcaped him on the miſerable reverſe of fortune which they have ſince experienced; nor on the fatal tendency of thoſe principles, and of that revolution to which all their calamities are owing.

The road from *Geneva* to *Lauſanne* is thus deſcribed:

"This journey, which took me up about five or ſix and thirty days, I rank among the many, made before and ſince in different parts of the Alps, on which I can look back with the greateſt ſatisfaction,—it having not only left a pleaſing remembrance on my mind, but contributed the moſt towards improving and confirming my knowledge in lithology. It likewiſe clearly proved what trifling changes in the direction of thoſe valleys tend to modify the temperature of the atmoſphere, conſidering the great diſparity and extreme variety of objects which, during this excurſion, ſucceſſively offered themſelves to my view; for, as the road I had to purſue ran through a fine and fertile country, compoſed of beautiful hills, with intervening fields and meadows, the diverſity of ſcenery was charming; and while the luxuriant vine, bending beneath the weight of the juicy grape, often hung in feſtoons extending to the very edge of the lake, covered with verdure and the bright tints of aquatic flowers, rich fields of corn, whoſe golden ears were then falling under the reaper's hands, and ſmiling meadows, enameled with aromatic herbs, filled with cattle ſporting on the graſs, were intermixed in various parts; and, at no great diſtance, ſtupendous mountains, their ſides covered with extenſive foreſts of larch and pine, reared their frozen ſummits, which, though ſeemingly reſting on the clouds, were ſtill reflected in the pellucid waters of Lake Leman, and ſerved to form one of the moſt variegated and majeſtic landſcapes that ever delighted the eye."

The ruſtic feſtivity of the Swiſs peaſantry is a ſubject on which the author always dwells with peculiar delight; and it certainly preſents a ſcene of primitive ſimplicity and innocence which muſt impart the moſt pleaſing ſenſations to every boſom which can enjoy nature, in her beſt garb.

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"The ſummit of the Dole has from a cuſtom which I have not been able to trace to its ſource, been from time immemorial, and ſtill continues to be the rendezvous of young people of both ſexes who reſide in the environs, and of the ſhepherds inhabiting the Jura, who meet there, annually, the two firſt Sundays in Auguſt. The latter furniſh themſelves with all kinds of *laitage*, of milk and cream, prepared in various ways, in a manner peculiar to the country, beſides cakes, fruits, &c.; while the holiday keepers ſpend theſe feſtive ſeaſons in innocent and healthful amuſements, ſuch as dancing, leaping, wreſtling, and other feats of activity.

"Arriving, in one of my former excurſions, in that neighbourhood, near the time of one of thoſe annual meetings, I determined on ſtaying a few days longer than I had purpoſed, to witneſs a ſcene which I might never again have a like opportunity of ſeeing. I therefore requeſted the perſon with whom I reſided, who was likewiſe the proprietor of a couple of *chalets*,* or dairies, ſituated at the foot of the abrupt rock which forms a part of the Dole on the ſide next the lake, to accompany me; which he obligingly did. No ſooner had we reached the ſummit of the mountain, than, to my utter aſtoniſhment, we perceived not leſs than ſeven or eight hundred villagers aſſembled, whoſe healthy, good-humoured phyſiognomies, and ruſtic but cleanly appearance, (for their linen might have rivaled the ſnow in whiteneſs) ſufficiently evinced happineſs and content. Scenes of this deſcription are of importance to travellers, as characteriſtic features of the country. Where happineſs is viſible, our eſtimates ought not to be defective. While in groupes, theſe happy people were forming their parties, and fixing on their different purſuits, each countenance ſeemed elated, and peace and harmony prevailed through the whole. As we were walking, with obſervant eyes, intermingling with the various parties, compoſing a ſcene which filled my heart with the moſt pleaſing ſenſations, I perceived two men and a young woman at ſome diſtance, converſing with great animation, and pointing to a particular ſpot. I immediately haſtened to them, fearing that ſome accident had recently happened. In this I was miſtaken. My curioſity, however, having been excited, I, as civilly as I could, requeſted to be made acquainted with the ſubject of their obſervation and diſcourſe. They inſtantly complied; —then pointing to a large red ſpot, eaſily diſcernible on that ſide of the mountain, the elder told me, with ſtrong marks of emotion, that what I ſaw were the marks of blood; that an unfortunate couple had there periſhed on their wedding-day, ſome years back; that, being married on one of the annual meetings, they had purpoſed, with their friends, to ſpend that day on the mountain; that, while they were variouſly engaged, the bride and bridegoom, amuſing themſelves by walking on the edge of the wide terrace which crowns the Dole, had, as is too much the cuſtom with the young people of the preſent day, challenged each other which could venture the neareſt to the brink,—on which her foot ſlipping, and he unable to reſtrain her, they were both hurried down a precipice ſeven hundred feet deep, and thus in an inſtant loſt lives which might be ſaid ſcarcely to have been

* "Small huts, built on the mountains, to which during the ſummer months, the Swiſs ſend their cattle to graze—and where they make their cheeſes, which are excellent, and much eſteemed in the neighbouring countries."

begun, ſince the day which to them appeared the firſt of their moſt happy exiſtence conſigned them to one and the ſame grave. What a ſubject for pity and reflection."

When Mr. B. ſpeaks with admiration of the care with which the Swiſs guarded their frontiers, and aſſures us, that, in a *very few hours*, they could aſſemble "*upwards of three hundred thouſand of ſome of the beſt troops of Europe*;" and that "one hundred thouſand more might with eaſe be raiſed; we can only expreſs our aſtoniſhment at the facility with which they ſuffered themſelves to be robbed of that liberty which they ſo highly cheriſhed; their towns and villages to be laid in aſhes; their country to be deſolated; and the whole population of the Republic to be reduced to a ſtate of moſt abject ſlavery! Surely, this miſerable contraſt might have called forth ſome reflections from a *philoſophical* writer.

The ſtyle of this work is faulty, from its inflation and a degree of *pompoſity* which ſavours ſtrongly of affectation. The Plates are well engraved in *aqua-tinta*; but this kind of engraving, from the ſameneſs which the brown tint gives to the different objects, is not beſt calculated for the delineation of ſuch ſcenery. We ſhall conclude our account with a pathetic anecdote, the relation of which exhibits our author's abilities in a new point of view.

"Juſtine, whoſe extreme delicacy, and dejected melancholy appearance, has attracted your attention and affected your ſenſibility, was born of poor but induſtrious parents, enriched only with virtuous ſimplicity. It appeared however that fortune in ſome degree had ſmiled on her birth, ſince, in conſequence of her mother being taken to ſuckle a neighbour's child, whoſe parents were in affluent circumſtances, ſhe became foſter-ſiſter to the young Rosina.

"Theſe infants being, as it were, brought up together from the cradle, formed at the earlieſt period of their lives a permanent affection for each other; and to ſuch lengths did Roſina carry her partiality, that, when the time of ſeparation arrived, her generous and noble mind ſeemed inſenſible to every kind of amuſement.

"Her mother, who loved her with extreme tenderneſs (having loſt her huſband ſoon after the birth of her child), diſtreſſed at ſeeing her miſerable, and deſirous of anticipating every wiſh that could give her happineſs, immediately gained her neighbour's conſent to take their daughter entirely under her protection; ſaying, that ſhe ſhould not only reſide with hers, but that ſhe meant herſelf to ſuperintend their education, and they ſhould both be her children; that of courſe they ought not to have any further anxiety concerning their child's future welfare, but rejoice at ſeeing her ſo happily and ſo amply provided for. Elated at the propoſal, theſe honeſt parents the more readily conſented, as, being in ſtraitened circumſtances, and finding their work decreaſing daily, they were ſcarcely able to maintain their family. Thus did Juſtine, at five years of age, quit the parental roof, to reſide with her young friend.

"Roſina's mother being in an extenſive mercantile line at Lyons, by no means deemed it a proper ſituation for the young folks; but giving them to the care of a well informed female, and an old truſty domeſtic, ſhe ſent them

to

to her country reſidence, a moſt beautiful ſpot at about three miles diſtance: where, free from the unavoidable buſtle and confuſion of a large city, ſhe determined on having them educated, reſerving to herſelf the pleaſing ſatisfaction of viſiting them frequently, in order to witneſs the progreſs they made in their education.

"In this delightful ſpot did theſe amiable young friends paſs their time in innocent retirement and rational amuſements, improving their minds, and enriching their underſtandings daily, by every ſpecies of elegant accompliſhments.

"With what pleaſing emotions did Roſina's mother perceive, that as their judgment and ideas imperceptibly expanded, the tie of friendſhip became ſtill ſtronger, and their ſolicitude for each other increaſed in the ſame proportion! Seldom were they tempted to go to Lyons, except when attracted by the deſire of ſeeing their parents, who could not always ſo conveniently viſit them: ſo that theſe young folks might be ſaid to have glided through the greateſt part of their youth exempted from thoſe fatal trials which are but too often the cauſe of our misfortunes: and ſurely the innocent and virtuous ſimplicity which reigned in their hearts, and had hitherto guided every action of their lives, ſeemed to inſure them a continuance of tranquil and undiſturbed ſerenity. But alas! how concealed and inexplicable are the ways of Heaven! Who can diſcern thoſe fine and ſlender threads that often compoſe the web of our fate!

"The lovely and intereſting Roſina, in the bloom of youth and beauty (having juſt entered her eighteenth year), added to an elegant form and pleaſing manners a great ſhare of ſenſibility, and a ſoul fraught with extreme tenderneſs, which had too unfortunately been enervated by the reading of novels; and though ſhe had hitherto at times experienced only a ſlight and tranſient ſymptom of that baneful and fatal languor, the forerunner of ſtrong and dangerous paſſions, yet was ſhe on the brink of feeling its moſt direful effects.

"This charming girl having, in one of her excurſions to Lyons, ſeen an Italian youth, a few years older than herſelf, who had been introduced at her mother's and whoſe name, to the beſt of my recollection, was SERVIETTI, —ſtruck with his noble and manly appearance, and a countenance which beſpoke wit and ſenſibility, the too ſuſceptible Roſina found it impoſſible to regard the young ſtranger with a look of indifference.

"This partiality, on further acquaintance, daily increaſed; and finding that he not only realiſed the favourable opinion ſhe had already formed, and poſſeſſed a general knowledge of the arts ſhe moſt admired, but was beloved and countenanced by the firſt families in Lyons, it is ſurely not to be wondered that ſhe did not ſufficiently guard her unſuſpecting heart againſt the alluring voice of love; a paſſion which ſoon after became reciprocal. For the youth, who had frequent opportunities of converſing with this amiable young woman, no longer able to witneſs ſuch intrinſic merit without feeling ſimilar emotions of partiality, ſoon formed an attachment, which, to all appearance, might have inſured their future happineſs, had not Roſina, from a dread of diſpleaſing her mother (who, ſhe ſuſpected, might be averſe to their union,) concealed the fatal flame which preyed on her vitals, and which finally induced this unfortunate pair to hurl themſelves together into eternity:—an act which the heart pities, while the judgement condemns.

" I cannot follow theſe unfortunate lovers in the various events which preceded that fatal moment; ſuffice it to ſay, Roſina's viſits to her mother became more frequent; till, finding that the country, and its innocent amuſements, had loſt their wonted charms, and that *ennui* and diſguſt ſucceeded, ſhe requeſted her mother to allow her to remove to Lyons; a requeſt which was immediately complied with by the unſuſpecting parent, who, ſeeing her darling and only child gradually declining, flattered herſelf that a change of ſcene might be of ſervice.

" The young friends, therefore quitted their delightful abode, much to Juſtine's regret; who, with reluctant ſteps, accompanied Roſina; being fully perſuaded that from her determined ſecrecy, the happineſs ſhe was then purſuing would be but of ſhort duration.

" This amiable young woman who loved her friend with the ſincereſt attachment, and who from the firſt had known her partiality for Servietti, no ſooner ſaw her with her mother, than ſhe again renewed, by every perſuaſive and conſolatory argument, her entreaties that ſhe would unfold the ſecret to her tender parent; but finding her ſtill averſe, ſhe for a time deſiſted.

" Then by a thouſand kind and affectionate attentions, did this generous girl endeavour to cloſe the wound, and pour the balm of comfort into the heart of her infatuated friend; hoping that, by degrees, ſhe might be led to ſucceed in reſtoring to her mind a faint reſemblance of the happy, tranquil ſtate, they had once enjoyed:—but in vain. Roſina, rather than believe her friend, cheriſhed the cruel flame; and, inſtead of ſeeking the advice of a tender mother, which ſhe ſtood ſo much in need of, encouraged the conſuming flame in ſilence, and pined in endleſs hope.

" Juſtine on finding that neither tears nor intreaties availed, eterminedon trying her laſt reſource; and, though a cruel and trying taſk, ſhe candidly confeſſed, that, if ſhe ſtill perſiſted in her ſilence, ſhe ſhould unavoidably break through every tie of friendſhip, and prefer relinquiſhing what ſhe held moſt dear, rather than become ungrateful to her benefactreſs. Thus, compelled to ſacrifice the confidence of friendſhip to the ſentiments of gratitude, ſhe inſtantly repaired to Roſina's mother, and not only appriſed her of her daughter's deplorable ſituation and partiality for Servietti, aſſuring her that ſhe had uſed every perſuaſive argument to prevail on her to diſcloſe the fatal ſecret, but added, that this confidence was not to be diſregarded, for that ſhe knew the attachment preyed on Roſina's mind, and might, in the ſequel, prove fatal.

" The deluded parent, reſting confidently on her daughter's virtue and innocence, paid ſcarcely any attention to Juſtine's report; yet, leſt ſhe might appear totally to diſbelieve it, ſent her daughter to Avignon, on a viſit to ſome relatives, where ſhe made a conſiderable ſtay:—an abſence, which would doubtleſs have proved effectual, had not the mother's ill-timed affection, who could but ill diſpenſe with the cruel, and, as ſhe thought, unneceſſary ſeparation, haſtened Roſina's return; for, in conſequence of having imparted to Juſtine the deſire ſhe had of fetching her home, they both inſtantly ſet off for Avignon, and brought back her daughter, apparently reſtored to health and ſpirits. No ſooner had ſhe regained her wonted confidence in her friend, than ſhe ſeemed anxious to return to that delightful abode, were they had previouſly experienced happineſs and content.

" The fond and credulous parent, pleaſed at the requeſt, haſtened their departure; far from ſuſpecting that, the moment ſhe acquieſced, her fate would

would be decided. For, in allowing her to return to ſolitude, ſhe not only ſigned her own death-warrant, but that of her beloved child. Ere two months had elapſed ſince the young friends had quitted Lyons, as they were ſitting together at ſupper, talking over the many intereſting ſcenes they had witneſſed from their infancy, and dwelling particularly on the early and laſting friendſhip they had formed for each other, Roſina ſuddenly changed colour; and, complaining of indiſpoſition, entreated Juſtine to excuſe her retiring earlier than uſual; but not to be alarmed, as ſhe ſhould ſoon be better.

"The unſuſpecting friend, from the idea that ſhe had entirely conquered her attachment for Servietti, not having heard her mention him ſince her return, made no farther inquiry, but remained, till alarmed about an hour after, when all was ſilent, and every one, as ſhe thought retired to reſt, ſave herſelf, by the report of two piſtols, which appeared to iſſue from a part of the houſe contiguous to their chapel.

"Petrified with horror, and filled with a thouſand apprehenſions, ſhe endeavoured to recollect herſelf, and directed her tottering ſteps towards Roſina's apartment,—when, behold! the aged and venerable domeſtic, previouſly mentioned, met her before ſhe had been able to reach it, and with broken and unintelligible accents, intermixed with tears of ſorrow, which trickled down his furrowed cheeks, unfolded ſuch a tale as harrowed up her ſoul! 'His dear young miſtreſs; his child, as he was wont to call her' (being in the family at the time of her birth); 'his dear young miſtreſs,' he ſaid, 'was no more!—that infamous, that deteſtable Servietti, had murdered her in the chapel; and, not deeming that a ſufficient crime, had added the one of murdering himſelf.

"Paint to your mind, if you can, the deplorable and agonizing ſituation of this generous and amiable young woman; for, ere the tale had been half told, ſhe had fainted; and a long time elapſed before ſhe could be reſtored to her recollection.

"On inquiry, it appeared that the lovers had had frequent interviews with each other ſince Roſina's return, though unknown to her friend, that ſhe had even that very day fixed on the hour for the completion of a deed at which humanity ſhudders.

"To ſuch lengths had theſe unfortunate victims carried their infatuation, that, in order to fall at one and the ſame moment, the piſtols had been tied to the back of a chair, in the form of a *ſautoir*, or croſs. A prayer-book was found by them, opened at the funeral-ſervice; and cloſe to Roſina a bible, in which lay a paper, ſoliciting forgiveneſs from God and her mother, for the raſh and atrocious act ſhe was on the eve of committing; requeſting her parent, in the tendereſt terms, to continue her affection for her friend, who was, indeed, more deſerving the appellation of daughter than herſelf; for, unable to exiſt without Servietti, ſhe had flown to the cold arms of death, to eaſe her of her ſufferings.

"Thus, alas! periſhed, in the prime of life and beauty, theſe amiable but ill-fated lovers, who would, doubtleſs, have been ornaments to ſociety, had not a falſe idea of virtue led them not only to commit ſuicide, but occaſion the death of a fond and tender parent, who, diſtracted at the loſs of her child, ſurvived her a few days only, and was buried in the ſame grave.

"The unfortunate Juſtine, the laſt ſurviving victim of this mournful tale, finding herſelf bereft of every comfort, and thrown into a ſtate of penury by

the mercenary and cruel hands of wretches who had till now viewed her with envy and diſſatisfaction; and who, elated at ſeeing no proviſion made for this helpleſs girl, forced her to return beneath the humble parental roof, where, with all fortitude and reſignation poſſible, ſhe endeavours to ſuſtain her irreparable loſs.

"I muſt add, that I ſaw enough in her countenance to convince me how unſucceſsful would be all attempts at conſolation. Worn out and depreſſed by grief and anguiſh, the exertion which ſhe made to earn her daily ſuſtenance was more than her weak frame could bear; and I have ſince heard that ſhe did not long ſurvive the death of her friend."

A Diſcourſe delivered at a Viſitation of the Clergy, of the Archdeaconry of Cornwall, in May 1801. By George Moore, M. A. Archdeacon of Cornwall, and Canon Reſidentiary of Exeter. Publiſhed at the Requeſt of the Clergy, Exeter. Trewman and Son. 4to. Pp. 22.

IN this Diſcourſe, the hiſtory of Jacobiniſm is detailed with a dignity and grace, which all who are acquainted with the Charges of the Archdeacon of Cornwall, have admired as peculiarly his own. Though the ſubject, from having been long exhauſted by various writers of ability, could not be expected to pleaſe by its novelty; yet, from the Archdeacon's happy manner, it almoſt ſtrikes us as original. The following is a fine ſpecimen of hiſtorical illuſtration.

"In the Hiſtory of the Roman Republic there is a tranſaction, which, for ſome reſemblance in circumſtances to certain confederacies and aſſociations of our own days, is not undeſerving of our notice, and the rather, as it has been ſlightly paſſed over by the modern more popular retailers of the Roman ſtory. The caſe I mean, is that of the Bacchanalians, which is ſtated at large in the 39th Book of Livy, and there delineated with all the curious ſelection, intereſting detail, and fine colouring of that admirable hiſtorian. It is impoſſible not to mangle his narrative by ſuch an abſtract as I am confined to make; but I ſhall endeavour to bring forth enough of it to juſtify the application. The myſteries of Bacchus, wherever firſt invented, were brought into Italy from Greece. They were firſt introduced into Etruria, and thence like a peſtilence by contagion, found their way into Rome, where, owing to the great extent of that capital, they were tranſacted for a time in a ſtate of privacy and concealment from the public eye. At length, they came to the knowledge of the government, by a train of circumſtances very entertaining to the reader of Livy, but too many to be recited here. The true character of the myſteries themſelves, I ſhall take leave to give in the words of a late eminent ſcholar and civilian, that I may neither ſuſpect myſelf nor be ſuſpected by others, of borrowing any colours in the repreſentation from the tranſactions of the preſent day. 'The main ingredient in theſe myſteries, (ſays Dr. John Taylor) in order to practiſe upon the weakneſs and curioſity of the vulgar, was the poſſeſſion of a ſecret communicable to none but the initiated: they were gilded over with ſome profeſſions of a religious worſhip, to ſupport their credit; and, in a ſhort time, became the faſhion. Theſe meetings continued for ſome time, poſſibly inoffenſive. But when the numbers increaſed, and neither ſex ſtood excluded from the ſociety; when they laid themſelves open

open to all the inſinuations of intemperance, the ſuggeſtions of opportunity, and the authority of example, it became the ſcene of the greateſt horror, debauchery, and profligacy, that is to be met with in the records of any age or country.'* So far Dr. Taylor. To the Hiſtorian I muſt, with him, refer you for the prudent and ſteady meaſures by which Poſthumius the conſul managed the diſcovery, his wiſdom and firmneſs in ſuppreſſing this abominable ſociety, his very animating and affecting addreſs to the people on the occaſion, and, laſtly, for the reſolutions of the Senate, which produced a famous decree ſtill extant on a plate of copper that was dug up in Italy about the middle of the ſeventeenth century, and is now preſerved in the Imperial library of Vienna. The reſult of all was, that many perſons were capitally puniſhed, and others, to avoid the infamy of a public execution, laid violent hands upon themſelves; the Bacchanalian Myſteries were utterly expelled from Rome and Italy, and the edifices in which they had been celebrated, were levelled with the ground."

"I would ſuggeſt, how dangerous a thing it is, at all times, to enter into ſecret cabals and nocturnal aſſociations, of any complexion, pretext, or profeſſion whatſoever. At firſt, they may appear to be, and may, in reality, be, very innocent; but they give an handle to ſuſpicion and alarm, becauſe all experience ſhews, that the moſt innocent in their beginnings are very apt to degenerate into exceſſes offenſive to good morals, and inconſiſtent with the peace and good order of ſociety: a danger, the more to be apprehended, foraſmuch as in a numerous fraternity all the members will not be of the beſt moral deſcription, nor all actuated by the principles which they profeſs. Though a man be well aſſured of the purity of his own motives, he cannot always be on his guard againſt the artifices of others. It continually happens, that the moſt unſuſpecting are gradually deluded into a participation of guilt moſt adverſe to their former principles; and by aſſociating with they know not whom, for a ſuppoſed purpoſe of religion or public good, are carried away with the ſtream, and, at laſt, periſh by the inſtigations of the deſperate and evil-minded."

With a view to the recited tranſaction, the Archdeacon further remarks,—

"In the ſpeech of the Conſul, it is declared to be a maxim of the old Romans, never to permit any conſiderable number of people to collect themſelves together, without a public magiſtrate to preſide over and direct their conſultations. "*Majores veſtri* (ſays Poſthumius) NE VOS QUIDEM NISI QUUM——ALIQUIS EX MAGISTRATIBUS AD CONCIONEM VOCASSET FORTE TEMERE COIRE VOLUERUNT; ET UBICUNQUE MULTITUDO ESSET IBI ET LEGITIMUM RECTOREM MULTITUDINIS CENSEBANT DEBERE ESSE." Some late acts of our Legiſlature are, if I miſtake not, founded upon the ſame principle, which, in old Rome, in the days of her greateſt freedom, was deemed ſo far from being inconſiſtent with the liberty of the people, as to be quite neceſſary to its ſafety and preſervation."

Our Readers will perceive, that the Archdeacon is not diſtinguiſhed only by dignity and grace: his good ſenſe, ingenuity, and acuteneſs are no leſs remarkable.

In characteriſing Jacobiniſm, the Archdeacon quotes two lines from Virgil, juſtly deſcriptive of that ſanguinary monſter:

* See a Diſſertation on the Senatus conſultum Marcianum, in an Appendix to Elements of theCivil Law, P. 549, 550.

" Triſtius haud illo monſtrum, nec ſævior ulla
" Peſtis et ira Deûm ſtygiis ſeſe extulit undis."

To this quotation is ſubjoined a note that highly pleaſes us.

" When I recited (ſays Mr. Moore) theſe lines of Virgil, I did not recollect the very ingenious application made of the paſſage of which they are a part, to the revolutioniſts of France, by the late *Right Hon. Edmund Burke*; to whoſe name no epithets can add luſtre; no encomium celebrity; but in whoſe pages the moſt elevated, ſublime, and fineſt raillery are alternately employed with equal felicity, to ſerve the trueſt intereſts of his country and mankind."

We have read volumes of panegyric on Mr. Burke; but never met before with ſo elegant an eulogium.

Hiſtory of the Politics of Great Britain and France, &c. By Herbert Marſh, Fellow of St. John's College, Cambridge.

Remarks on a late Publication ſtyled the Hiſtory of the Politics of Great Britain and France, &c. &c. By William Belſham.

(*Concluded from* P. 47.)

OUR readers have, doubtleſs, made up their minds on the merits of the controverſy between Mr. Marſh and Mr. Belſham; if, indeed, that can deſerve the name of a controverſy, in which one party ſtands on the firm, broad, ground of matter of fact, which the other does not attempt to aſſail; but which he only endeavours to obſcure by the miſts of ſophiſtry and miſrepreſentation. The pitiful artifices—the miſerable ſubterfuges—to which Mr. Belſham has recourſe for this purpoſe, have been ſufficiently expoſed; but we cannot in juſtice, either to the parties, or to the ſubject, refrain from extracting Mr. Marſh's very juſt and pertinent obſervations on his adverſary's mode of quoting the paſſages which he ſelects for the purpoſe of animadverſion; and no one, we conceive, will attempt to deny that to miſquote the language of an opponent, ſo as to pervert his meaning, is both the groſſeſt inſtance of low fraud and cunning that can occur in literary diſputes, and the ſtrongeſt proof that a writer reaſons *malâ fide*; and with a conſciouſneſs that his cauſe is bad.

" Before I conclude I beg leave to ſay a few words on Mr. Belſham's unwarranted manner of quoting paſſages. Only a few pages before, I gave an inſtance of his falſifying a paſſage in my work, by ſuppreſſing the hypothetical clauſe, in order to convert an hypothetical propoſition into an abſolute one: and this is very far from being the only inſtance,* in which Mr. Belſham has taken liberties of this kind. At the very beginning of his pamphlet (p. 2.) he has quoted incorrectly a paſſage from Ch. X. Note 28, and has groſsly miſrepreſented the application of it: for I really applied it to the *ſpecious*

* " I do not uſe the word " innumerable," as Mr. B. does, becauſe I reckon only what I have actually counted."

profeſſions

professions of the French, whereas, according to Mr. Belsham's representation, I applied it to the *origin of the war*. At p. 19, he has given another quotation* from my work, which is far from being a faithful transcript, several parts of it being omitted, which were necessary to give strength to my argument. In p. 35, &c. he has given a very garbled copy of Mr. Chauvelin's note. At p. 79, he has again both inaccurately quoted, and unfairly represented, a passage in my History. But he has taken a still greater liberty with a passage in the letter, which was written by Dumouriez to Miranda, on January 23, 1793, and which is printed in the Correspondance de Miranda, p. 15.—The passage in the original is as follows: 'On envoie demain un agent secret fort connu de Mr. Pitt, *et de Mr. Fox*, pour demander *aux deux partis, c'est-à-dire à la nation toute entiere*, un sauf conduit pour moi, et l'assurance d'être bien venu quelque succès qu' ait la mission.' With these very words, likewise, I quoted the passage in Chap. XV. Note 64, and pointed out the tendency of the expressions which I have here printed in italics. Mr. Belsham, therefore, in repeating this passage, thought proper to suppress those inconvenient expressions, and to give the following quotation as the faithful transcript of a passage in *a* Letter of Dumouriez to Miranda.† 'On envoie‡ un agent secret fort connu de Mr. Pitt, pour demander un sauf conduit pour moi, et l'assurance d'être bien venu, &c. Now if the clauses which Mr. Belsham has suppressed had either preceded or followed the words which he has quoted, I should have passed over his quotation in silence. If he judged it to his purpose to quote only *one* passage from the Letter of Dumouriez, he was at perfect liberty to do so: but he was surely bound by the laws of honour to give that passage as he found it, and not to suppress whole clauses in the *middle* of the passage, without using any line or mark, to signify that something was omitted. In fact, want of fidelity in the quotation of documents, is the greatest offence of which an historian can be guilty. Where no authorities are produced, and the reader is obliged therefore to trust to the bare word of the historian, it is even in that case unpardonable to abuse the confidence of the reader, and to assert, as indisputably true, what is not derived from authentic information. But when an author pretends to exhibit the very source of his intelligence, and thus raises the confidence of the reader to the highest pitch, what indignation must arise, when it is discovered, that this source is polluted? All confidence is then withdrawn: and the reader, disappointed and disgusted, will necessarily exclaim: If I cannot trust to the *documents* which my author gives me, how shall I trust to his *bare word?*

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* "I confine myself at present to such quotations, as Mr. B. has printed with *inverted commas*, by which the reader is given to understand, that he is presented not merely with the sense, but with the *very words* of the quoted author, exactly as they stand in the original."

† "He has taken care not to let his readers know in *what* letter, though, in regard to a question in the very same place, from the Memoirs of Dumouriez, which is *correct*, he has told his readers the very page where it is to be found. But even here, though he intended to tell them right, he has unfortunately told them wrong: for in copying from my History, whence his quotations from Dumouriez, and, indeed, almost all his quotations, are borrowed, he has written p. 121 instead of p. 131."

‡ "Mr. B. has here omitted "demain;" but *this* omission was probably a mere oversight."

The

The impartial reader will naturally enquire what motives could poſſibly urge Mr. Belſham thus to attack the impregnable fortreſs of truth and hiſtory, which Mr. Marſh has erected in defence of his country's honour? An attack which, as the ſmalleſt degree of diſcernment muſt have convinced the adventurous aſſailant, could end only in diſcomfiture and diſgrace, and produce the irretrievable loſs of whatever credit he ſtill poſſeſſed as an hiſtorian or politician. It is true, Mr. B's ſtock of reputation in theſe characters is very ſmall, and conſequently the riſk could not be great; for whatever abilities he may poſſeſs, and we do not deny that they are reſpectable, he has proved himſelf ſo completely enſlaved by prejudice, he has enliſted with ſuch intemperate zeal in the cauſe of Jacobin France, that he has no weight except with the partizans of that cauſe. Still, however, common prudence would, it might ſeem, have preſerved him from engaging in ſo deſperate an attempt, as the confutation of an hiſtorical work, of which he could neither deny one fact, nor controvert one document. To undertake this forlorn hope he was, doubtleſs, in part induced by a deſire to prevent thoſe perſons who have hitherto thought with him upon the queſtion of aggreſſion, and who are open to conviction, from being convinced, that the cauſe of their country is juſt, and alſo to furniſh others who are incapable of conviction with a pretext for ſhutting their eyes againſt the light of truth. But that other motives concurred with theſe in urging him to the hopeleſs conflict is evident in his ſixth or concluding ſection. It there appears that he is under the dominion of a virulent party ſpirit, than which nothing is more apt to put a man off his guard, and to make him overſtep the bounds of common prudence. With more candour than diſcretion he ſhews that the condemnation of Mr. Pitt and Lord Grenville is the object to which his labours are directed, and in compariſon with which the juſtice or injuſtice of the war is, in his eſtimation, a conſideration of ſubordinate importance. Strongly as we ſuſpected this to be the caſe, we were not a little ſtartled at the abruptneſs with which he quits his general ſubject, in order to give vent to that ſpleen which it was no longer in his power to reſtrain, and which ſuddenly burſt forth at the end of his fifth ſection; where he ſays,—

"The collective determinations of the Cabinet were the manifeſt reſult of paſſion and folly, and the Miniſters who then guided, and who ſtill guide, the counſels of the State, ſtand charged before God and their country for *precipitating* the nation into a deſtructive and ruinous conteſt, which has often been aſſerted, but has never yet been proved, to be either juſt or neceſſary."

In the next ſection, which he terms his "concluſion," and which might therefore be expected to contain a ſummary or recapitulation of his work, he ſhews that Mr. Pitt and Lord Grenville are the peculiar objects of his malignity, of which the former is, of courſe, honoured with much the largeſt ſhare. This ſection opens in the following manner:

"As, in the grand hiſtoric picture of the eventful times in which we live, the character of Mr. Pitt muſt ever ſtand prominent on the canvas, it muſt be a queſtion of more than hiſtoric curioſity, to aſcertain what that character really is. It has been drawn with ſtrokes ſo maſterly, and in a ſtyle ſo peculiarly felicitous, by a certain writer, in a tract publiſhed a few years ſince*, that no other apology will be neceſſary for the freedom of tranſcribing it on the preſent occaſion, as expreſſing the ſentiments of thouſands, once his partial advocates, with the utmoſt preciſion and fidelity."

Mr. B. then quotes a very long extract from "An Enquiry into the Merits of Mr. Pitt's Adminiſtration, by Charles Faulkener," the deſign of which is to detract from the merit of Mr. Pitt, by a depreciation of talents, which all the world admires, and of meaſures, the utility of which is an incontrovertible proof of their excellence. This "able writer" (as Mr. Belſham deſcribes him) endeavours to preſerve from oblivion the memory of that miſerable viſionary and fanatic, Dr. Price; an unneceſſary attempt, for the Doctor has been immortalized by Mr. Burke's Reflections on the French Revolution: he cenſures Mr. Pitt for his defence of "*the nonſenſe of the* TEST ACT;" and he obſerves, that "if we retire from the ſpeech of Mr. Fox, our conceptions are enlarged!" We preſume this writer particularly alludes to that ſpeech of Mr. Fox, (for no ſpeech was ever more calculated to *enlarge the conceptions*), in which he deſcribed the French revolution as the moſt ſtupendous monument ever reared by human integrity and wiſdom. Such is the advocate whom Mr. Belſham retains to aſſiſt him in making good his charge againſt Mr. Pitt.

As to Lord Grenville, to whom Mr. B. aſſigns "the ſecond part in the political drama," this gentleman is contented with endeavouring to contraſt him with Sir William Temple and De Wit; and alluding to the breaking out of the preſent war between Great Britain and France the author obſerves, that "there cannot exiſt the ſlighteſt rational doubt but that a Temple or a de Wit would, without difficulty, have terminated the whole diſpute, formidable in appearance rather than in reality, by a ſpeedy and amicable eclairciſſement."

The author's modeſty, do doubt, prevents him from annexing his own name to thoſe of Temple and De Wit; but it muſt be preſumed to have a place here. For unleſs his ſagacity had ſuggeſted to him the means by which the "whole diſpute" could have been ſo eaſily and ſo certainly "terminated," he could not have expreſſed himſelf ſo poſitively on the ſubject. We apprehend, however, that the merit of ſuch ſagacity muſt be excluſively his own: that a Temple or a De Wit would have been ſtimulated, by a wiſe jealouſy of the immeaſurable ambition of France, and by a provident alarm at her recent conduct, to have accelerated the rupture which a Grenville vainly endeavoured to avert; and, further, that the endeavours of a Belſham, aided by thoſe of his whole fraternity, to produce "a ſpeedy and amicable eclairciſſement" would have *ſpeedily* terminated in the diſgrace and utter ruin of Great Britain, who, by purſuing far dif-

* An "Enquiry into the Merits of Mr. Pitt's Adminiſtration," by Charles Faulkner, Eſq.

ferent

ferent councils, has raiſed her glory to a pitch it had never before reached, completely triumphed over the navy of France, and enabled herſelf, unleſs, by an ignominious peace, ſhe throw away her advantages, to act as the arbiter of the fate of Europe.

Mr. B. ſoon quits Lord Grenville to return to Mr. Pitt, againſt whom his animoſity is principally directed, and in a moſt violent, or rather virulent philippic, with which he concludes his pamphlet, he enables us to diſcover the original cauſe, the *prima mali labes*, which rendered the expremier an object of his indignation, and to which the public are, in all probability, indebted for his "Remarks" on Mr. Marſh's Hiſtory. He acknowledges that Mr. Pitt "governed for three years with prudence and reputation."

"But (he proceeds) at the end of this term one of thoſe critical queſtions occurred which, in the courſe of years, will occaſionally ariſe, requiring not art and plauſibility merely, but reſolution and penetration to decide upon. This was the queſtion reſpecting the repeal of the Teſt laws. By arguing in defence of the equity and expediency of theſe juſtly obnoxious ſtatutes, he deſerted one of the cleareſt and moſt ſacred principles of whiggiſm. Such a queſtion might ſurely have been left to take its chance in the Houſe of Commons, without having to encounter the eloquence of a Miniſter, who ſet out in life as an advocate of liberal reform. Had the ſlighteſt countenance been given by the Court to the motion of Mr. Beaufoy, it would unqueſtionably have paſſed without difficulty. The Parliament and nation were ripe for this meaſure of policy and juſtice, but Mr. Pitt employed his influence to counteract it. Such a meaſure as this would have led the way to other liberal and rational reforms in their proper gradation, and as the country became ſufficiently enlightened to approve, or at leaſt to endure them."

We really feel great obligations to Mr. B. not ſo much for pointing out the real cauſe of his animoſity againſt Mr. Pitt, as for explaining, in ſo full a manner, the effects of that Miniſter's conduct on the occaſion here alluded to. The author was ſo blinded by rage that he did not perceive that he was paying Mr. Pitt the higheſt poſſible compliments, and eſtabliſhing, on the moſt ſolid grounds, his claim to the immortal gratitude of every true friend to the Britiſh conſtitution. If it be really true, as Mr. B. ſtates, and we do not mean to diſpute it, that the ſlighteſt countenance had been given "by the Court to the motion of Mr. Beaufoy, it would have paſſed without difficulty;" if it be true that nothing but *the influence of Mr. Pitt* prevented the adoption of this meaſure, and the occurrence of thoſe "other liberal and rational reforms" to which it would naturally have led; then, indeed, has Mr. P. been the greateſt poſſible benefactor to this nation; for it does not admit of a doubt that if Mr. Beaufoy, and thoſe who ſupported him, had ſucceeded in obtaining a repeal of the Teſt Laws, inſtead of beholding, this day, the Britiſh Monarchy in all its glory, we ſhould have been deploring the indeſcribable horrors of a Jacobin revolution. Mr. Belſham is a Diſſenter; but it muſt not be inferred that all Diſſenters coincide with him in wiſhing for the repeal of the Teſt Laws. Thoſe who, like him, have adopted the modern ſyſtem of Gallic politics; and more eſpecially, that neſt of hornets, the

Deiſtical

Deiſtical and Jacobinical ſect of Unitarians, hatched by the Gallic philoſopher Dr. Prieſtley, hate thoſe laws which they juſtly conſider as the grand obſtacle to their diſorganizing ſchemes; but we know there are ſome Diſſenters (and we wiſh the proportion were larger) who deprecate the repeal of the Teſt laws, not only as fraught with ruin to the church, but as inevitably deſtructive of thoſe religious rights, of that complete toleration, with the enjoyment of which they are wiſe enough to be ſatisfied, and of which the Church of England is (as they well know) the grand bulwark.

We ſhall quote the concluding paſſage of Mr. B's work, in proof of the ſpirit with which he lays down his pen, and, conſequently, of that with which he took it up.

"We have ſeen on one ſide of the Channel, which divides the Britiſh Iſlands, our fellow-ſubjects exaſperated into rebellion, and periſhing under the edge of the ſword: and, on the other, terrified into univerſal ſubmiſſion, and in the ſilence of deſpair ſtarving with hunger; while placemen, contractors, loan jobbers, and the hoſt of locuſts which prey upon the vitals of the land, are accumulating out of the deep diſtreſſes of the people ſtupendous fortunes—from the bowers of pleaſure and of opulence ſurveying with frigid indifference the ſurrounding abodes of miſery; and with unbluſhing effrontery proclaiming amidſt their abominable revels, maſques, and orgies, that the WAR IS HOLY, JUST, and NECESSARY."

"The name of Mr. Pitt will be immortalized in hiſtory, as the man who has added more to the burdens, and ſubtracted more from the liberties of the ſubject, than all the Statesmen who have preceded him in office ſince the Revolution. No Miniſter ever challenged the confidence of the country with ſuch haughtineſs; and no Miniſter ever ſo completely forfeited all rational pretenſion to that confidence he ſo prematurely and proudly claimed."

The Controverſy between Miſs Hannah More and the Curate of Blagdon relative to the Conduct of her Teacher of the Sunday School in that Pariſh; with the original Letters, and explanatory Notes. By Thomas Bere, M. A. Rector of Butcombe, near Briſtol. Pp. 128. 3s. Jordan. 1801.

A Letter to the Rev. Thomas Bere, Rector of Butcombe, occaſioned by his late unwarrantable Attack on Mrs. Hannah More; with an Appendix, containing Letters and other Documents relative to the extraordinary Proceedings at Blagdon. By the Rev. Sir Abraham Elton, Bart. 8vo. Pp. 82. 1s. 6d. Cadell and Davies. London.

An Appeal to the Public on the Controverſy between Hannah More, the Curate of Blagdon, and the Rev. Sir Abraham Elton, Bart. By Thomas Bere, M. A. 8vo. Pp. 72. 2s. Robinſons.

AT length the whole of this controverſy is fairly before the Public; at leaſt, no intention of ſtating any thing farther on the ſubject has yet been announced to the public by either of the contending

tending parties. We, therefore, proceed to perform our duty, by preſenting our readers with a brief abſtract of the proceedings, and with the ſentiments which we have been led to entertain, after a very ſerious and attentive peruſal of all the publiſhed documents.

Mr. BERE, it ſeems, has been a miniſter of the eſtabliſhed Church *twenty-nine years*; for *twenty years* he has been rector of Butcombe, and has, during the whole time, diſcharged all the duties of that ſtation in perſon; for *ſeventeen years* he has holden the Curacy of Blagdon, the Rector of which is Dr. Croſsman who reſides at a diſtance; and for *thirteen years* he has been an acting magiſtrate for the county of Somerſet, in which capacity he has, according to the confeſſion of his opponents, diſplayed ability, zeal, and activity. Some five or ſix years ago, Mrs. MORE, at the repeated ſolicitation, as we have been aſſured, of the pariſhioners of Blagdon, eſtabliſhed one of her Sunday Schools in that village, and ſhe appointed one Henry Young, a ſhoemaker, who had ſerved her in the ſame capacity in another of her ſchools, to be the maſter of the Blagdon ſchool.

In the autumn of 1798, Mrs. Bere apprized Mrs. More, that her maſter did not confine himſelf to the buſineſs of the Sunday School, but held private *ſchool-meetings*, at which grown perſons attended, and ſome irregular practices took place. Mrs. More very properly aſked whether this lady had been preſent at any of thoſe meetings, and, being told that ſhe had not, *particularly deſired* her to go to them. Mrs. Bere accordingly attended at Young's houſe, on a Monday evening, where there were thirteen or fourteen perſons aſſembled. The meeting opened with ſinging and prayers; Young then began the converſation by ſtating the perſecutions which he had himſelf experienced ever ſince he had been walking in the ways of the Lord, which was about fourteen years. He next queſtioned each of the perſons preſent, ſingly, on his or her ſpiritual ſtate; and the anſwers were all expreſſive of *confidence*. But we ſhall preſently give at length Mrs. Bere's depoſition upon oath, in which theſe circumſtances are explained more fully. The letter was dated Jan. 8th, 1799. Illneſs appears to have prevented Mrs. More from acknowleding the receipt of it, until the 4th of April, when all ſhe ſaid on the ſubject of it was—"I hope the ſchool is doing pretty well at preſent. I deſired my ſiſter to ſpeak to Mr. Young on the ſubject of your letter." On her viſit to Blagdon, in the ſummer of that year, ſhe never ſaid one word to Mrs. Bere relative to the ſchool, nor made a ſingle enquiry of her into the conduct of Young! From this time to the end of Mar. 1800, the improper conduct of Young and his people is ſaid to have continued; and he is accuſed of favouring methodiſtical preachers, and methodiſtical practices; and to have declared himſelf a Calviniſt. At this period an attack which Young made on the moral character of Mr. Bere, (which circumſtance, by the bye, has nothing to do with the controverſy) led that gentleman to write, himſelf, to Mrs. More, and to repreſent him as an unfit perſon, on every account, "to inſtruct the youth, or *leſſon* the aged of the pariſh of which he (Mr. Bere) was curate,"

curate." In this letter Mr. Bere expreſſed himſelf, in the moſt decided manner, in favour of the inſtitution of Sunday Schools, and declared his averſion from proſecuting Young, leſt the expoſure of his conduct might afford evil perſons a pretext for ſpeaking ill of the eſtabliſhments themſelves. He farther obſerved, that he muſt conſider the continuance of Young in the ſituation which he then occupied, as avowedly intended to render his miniſtration in the Church as little effectual as poſſible. Mrs. More, in her anſwer, of the 9th of April, ſtates it to be *her duty* to ſatisfy herſelf fully, that Young was no longer worthy of her countenance, before ſhe took any ſtep that could be injurious to him. And ſhe ſuggeſts the expediency of laying the whole buſineſs before *Sir Abraham Elton*, who is repreſented as the common friend of Mr. Bere and herſelf. Mr. Bere, however, declines the reference, on the ground of there being nothing of a doubtful nature in the buſineſs; his charge againſt Young conſiſting of plain, ſolid facts.

Here the Curate deems it neceſſary, which it certainly was, to communicate theſe circumſtances to his Rector, to whom he accordingly wrote, on the 11th of April, charging Young with having aſſumed, and openly exerciſed, "moſt or all the privileges of a licenſed conventicle, with the additional convenience of a private weekly confeſſional;" and calling upon the Rector to give his ſanction to the conduct of his Curate. Dr. Croſsman anſwers this letter on the 3d of May, and tells Mr. Bere that "after conſidering, with all due attention, the preſent effects, and the probable conſequences that may reſult from ignorance and fanaticiſm (handmaids of old)" he was of opinion that Young ſhould not be allowed to continue his lectures; that he ſhould firſt be admoniſhed; that, if deaf to admonition, his patroneſs ſhould be apprized of 'the miſchief likely to follow from the ignorance and fanatic ſpirit of this wretched theologiſt;' and ſhould ſuch application prove fruitleſs, then it behoved Mr. Bere, "as a reſident and local magiſtrate to ſtretch forth the powerful arm of the law, and let it fall on the unlicenſed preacher, and on the occupier of the houſe wherein he diſplays his eloquence, as the holder of a private conventicle." It was, in conſequence of this, very proper, advice, that Mr. Bere declined the propoſed reference to Sir Abraham Elton.

On the *fifth of Auguſt*, 1800, Mr. Bere was given to underſtand by Dr. Croſsman that Mrs. More had ſent ſome accuſations againſt him (Mr. B.) to the Chancellor and the Biſhop of the dioceſe; of the nature of which he was wholly uninformed; and that lady had alſo opened a correſpondence with Dr. Croſsman himſelf. Mr. B. complains bitterly of this treatment, to his Rector, on the 21ſt of Auguſt, and confidently appeals for the purity of his character to his conduct as a clergyman for nine and twenty years. This appeal draws a letter from the Rector, dated Sept. 6, in which he informs his Curate, that he had laid before Dr. Moſs, the Chancellor, all the correſpondence which had paſſed between him and Mrs. More, "together with every

every paper which related to Mr. Bere's *defence*," and the Curate's charges againſt the Schoolmaſter. Mr. B. pertinently obſerves that as no open charge had been adduced againſt him he could make no *defence*. Dr. Croſsman farther ſays, "Mrs. H. More's ſtatement of *accuſations againſt you*, and your narrative and allegations are now in the hands of our venerable Biſhop." We alſo learn from this letter, that Dr. C. had "ſubmitted to Mrs. More whether Young *ought not to be diſmiſſed*." But the Doctor was of opinion that the ſuggeſtion, which was moſt proper and judicious, had "given ſome offence to Mrs. H. More, becauſe, inſtead of replying to it herſelf, ſhe deſires Sir A. Elton, as her friend, to ſtep forward on this occaſion. From Sir Abraham I have received a long letter, expreſſive throughout of the high opinion *he* entertains of Mr. Young, both in his religious and moral character." The letter contained an affidavit made by Young, in which he ſwears, that, to *the beſt of his knowledge*, he never *declared himſelf* a Calviniſt, and never encouraged Methodiſt preachers, directly nor indirectly. It might have been more ſatisfactory, perhaps, if this man had diſtinctly ſworn that he was not a Calviniſt; not that the fact is of any importance; but, we mean, it would have been leſs ſubject to miſinterpretation, and would have had leſs the appearance of a wiſh to evade the main queſtion. Dr. Croſsman then adds that he had requeſted Dr. Moſs to *act as an arbitrator* in the buſineſs, and exhorts Mr. Bere "to obtain *without delay* affidavits of every charge" ſtated in his narrative. This he inſiſted on as a thing that would be expected by the Biſhop, and as *peculiarly neceſſary*.

Before we proceed with the narrative we muſt ſtate our ſentiments on what appears to us to be a groſs impropriety of conduct, both in Mrs. More and Dr. Croſsman. In the firſt place, we conceive it to have been the duty of Mrs. More, the moment ſhe was apprized of the objections which the clergyman of the Pariſh had to her ſchoolmaſter, the moment ſhe learnt that there exiſted a difference between them, to diſmiſs the maſter; reſpect for the ſituation of the complainant, and for that church of which he was a miniſter, imperiouſly dictated the neceſſity of ſuch a proceeding. This was one of thoſe rare caſes in which the determination to act ſhould precede enquiry into the validity of the complaint which dictates the action, becauſe the inſtitution of ſuch an enquiry, in the preſent inſtance, muſt inevitably tend to degrade the Clergyman in the eyes of his pariſhioners, and to weaken that influence and authority over them which it is eſſential to their welfare and to the general good that he ſhould ever retain, by reducing him to the ſtate of a competitor or opponent, of a man greatly beneath him, in the ſcale of ſociety. It is evident, that both Dr. CROSSMAN and Dr. Moss were decidedly of this opinion; though why they were afterwards induced to think otherwiſe, they have not had the condeſcenſion to inform us, and we have not the ingenuity to diſcover. The evil reſulting from this diſmiſſion, had it been productive of any, was not to be compared with the incalculable

liable miſchief that muſt unavoidably accrue from any diminution of reſpect on the part of a pariſh towards its paſtor. Beſides, we cannot perceive, that any evil could have reſulted to Young, ſince it would have been very eaſy for Mrs. More to ſend him back to Nailſea, or to make the maſter of any other of her numerous ſchools exchange ſituations with him; ſhould ſhe, after an enquiry into his conduct, have found him deſerving of her farther countenance and protection. We have paid very ſerious attention to this queſtion, and the more we conſider it, the more firm is our conviction, that Mrs. More did not here act with her uſual judgment and propriety. Again, we do not think it was proper for her to apply to the Rector without previouſly informing the Curate of her intention; and it was ſurely any thing but proper to prefer *accuſations* againſt the Curate, which were not only laid before his Rector, but before the Chancellor and the Biſhop of the dioceſe, without even affording him an opportunity of making his defence, by withholding from him all information reſpecting the nature of the charges. *Juſtice* required that ſhe ſhould previouſly ſtate to Mr. Bere every ground of complaint which ſhe had againſt him; it was due alſo to his ſituation; it was due to the intimacy which appears to have ſubſiſted between the families.

Dr. CROSSMAN ſeems to us to have been greatly to blame, firſt; for not having immediately communicated theſe accuſations to his curate; ſecondly, for referring the conſiderations of the buſineſs to the Chancellor without having previouſly apprized Mr. Bere of his intention; and, laſtly, for having ſet on foot that ſyſtem of ſwearing which ultimately produced ſo much perjury. Dr. Croſſman, muſt, as a magiſtrate, have known the extreme impropriety and irregularity of adminiſtering *extra-judicial* oaths; and yet he did not heſitate to begin, nor Sir Abraham Elton, another magiſtrate, to continue it; or rather the latter began, and the former continued it. We are much miſtaken, if theſe gentlemen, in the ſerious moments of reflection, do not reproach themſelves moſt bitterly for having been the cauſe of ſo much ſin. In every point of view the adminiſtration of oaths in this controverſy was as reprehenſible as the continuance of the controverſy itſelf, by the neglect to diſmiſs the ſchoolmaſter in the firſt inſtance. We ſhould be glad to aſk the Doctor and Sir Abraham, too, whether they are in the habit, when acting as magiſtrates, of ſuffering an accuſed party to clear himſelf by an *oath?* If ſuch be their practice, the conſequence is obvious; and if it be not, how came they, in the inſtance of Young, to adviſe that which they will not tolerate on other occaſions? Sir Abraham, indeed, ſeems afterwards to have become ſenſible of the impropriety; but not till all the miſchief had enſued. In another inſtance, Sir Abraham's conduct appears to us highly *impertinent*; (we muſt be underſtood not to uſe the term in its *offenſive* but in its *claſſical* ſignification), in writing to Dr. Croſsman on the ſubject of Mr. Bere's diſpute with Young; in volunteering his ſervices in behalf of the latter; and in oppoſing his

own vague knowledge of the man to the positive charges of misconduct preferred against him, by the clergyman of the parish.

We now resume the narrative. Dr. Crossman, in a second letter, dated Sept. 17, again presses Mr. B. to send the *affidavits* and to "*lose no time in obtaining them.*" These affidavits were at length sent to Dr. C. who, in his letter of Sept. 21, informed his curate, that he had transmitted them all to Dr. Moss, who had, after examining the whole of the evidence, informed Mrs. More that "*Young ought to be dismissed,*" and Dr. C. assures Mr. Bere, that the bishop and the chancellor were both "impressed with very favourable sentiments respecting his (Mr. B.'s) conduct in this affair."

Here surely the business should have ended. But Sir Abraham Elton thought otherwise it seems; for on the 8th of Oct. he writes to Mr. Bere, to say that the chancellor had decided, contrary to the fundamental principles of justice, without confronting the criminal with those who accused him. He therefore proposed a meeting, at which the witnesses on both sides should attend, and be examined. He told Mr. Bere, at the same time, that suspicions were abroad respecting the credibility and competency of the accusers. Mr. B. in answer, observed that the case had already been decided by a competent jurisdiction, and that he therefore would have nothing more to do with it. Sir Abraham, however, insisted on the necessity of farther investigation, in behalf of his darling schoolmaster; and strange to say, Dr. Crosman, and Dr. Moss, concurred in opinion with him. A day was therefore appointed, and, accordingly, on the 12th of Nov. the parties met at an Inn at Blagdon; when there attended, besides Mr. Bere, and Sir Abraham Elton, five magistrates of the county, three beneficed clergymen, and three private gentlemen, who were to act as judges. Mr. Bere produced, in support of the charges, against Young, thirteen different witnesses; Sir Abraham Elton produced, in defence of the schoolmaster, seven witnesses, who flatly contradicted some of the other witnesses. But the testimony of Mrs. Bere, and that of Mrs. Parsons, a lady of high respectability, whose husband is Lord of the Manor, remained uncontradicted;* and as their deposition will convey a tolerably adequate idea of the nature and justice of the complaint preferred against Young, we shall extract them.

"*The Information of Sarah, the Wife of the Rev. Thomas Bere, Nov.* 11, 1800.

"Being one evening with two ladies, my visitors, at one of Mr. Henry Young's private meetings, having previously acquainted him with my intention of being there; thirteen or fourteen people were present; upon our appearance, I thought Mr. Young was much embarrassed, but he collected

* Mrs. Martha More, indeed, accused Mrs. Parsons of having been *guilty of the most abominable falsehood*; but this did not relate to the main point of the Controversy, and, on a subsequent explanation, it proved to be no falsehood at all.

himself

himſelf and joined with his people in ſinging, and he read a prayer. After the whole company were ſeated, Mr. Young, having a table before him, began relating to his audience the great perſecutions he had ſuffered ever ſince he had been walking in the ways of the Lord, which he ſaid was about fourteen years, and that all thoſe who would walk in the ways of the Lord, muſt expect to meet with perſecutions; but the Lord, he ſaid, brought good out of evil; for had it not been for the perſecutions he had met with at Nailſea, he ſhould not have been there to teach them now, and they might have been ſtill in their ignorance; then turning and addreſſing one of the men, he referred to ſome book which Mr. Young had lent him, as I underſtood, and ſpake to him of the three Chriſtian dreſſes; one white, one red, and one black; and ſaid it would be a glorious time when they had attained the white one. Mr. Young then began to examine people ſingly, aſking them how they found themſelves? they all replied, nearly in the ſame words, 'That their deſire was to walk in the ways of 'the Lord, that they found great trials.' One of them complained of having been in great darkneſs, but thanked the Lord, it was quite comfortable now. One of the men told Mr. Young, on his aſking him how he found himſelf, that one morning he forgot to ſay his prayers, until going to his work, at a certain ſtile, he recollected that he had not ſaid his prayers, and there he kneeled down and ſaid them.

"After Mr. Young had examined the people, he addreſſed his wife in the ſame manner as he had done the reſt, and aſked her how ſhe found herſelf? her reply was very ſimilar to that of the others; ſhe ſaid, ſhe deſired to walk in the ways of the Lord, but found great trials. The examination being now ended, Mr. Young ſaid, this is what we call our private ſchool, and IF ANY ONE MENTIONS WHAT PASSES HERE, I NEVER DESIRE TO SEE THEM AGAIN. He read another prayer, and ſung again with the people, and the meeting then broke up.

"I obſerved to Mr. Young, that I thought theſe were a very happy ſet of people indeed, if they did not deceive themſelves; and I hoped they did not. He replied with apparent diſpleaſure, there was no danger of that. I told him, I hoped not, but that if the like queſtions had been put to me, I feared I ſhould not have given ſuch ſatisfactory anſwers as they all had done; to which Mr. Young replied, perhaps, Madam, you have not ſought the Lord in the ſame way they have; whilſt I was returning him an anſwer to this, his obſervation, he abruptly left the room.

"Having called in at the houſe of one of Mr. Henry Young's private ſcholars.* Molly Spiring's, ſhe told me, that when ſhe firſt began to ſeek the Lord, ſhe was very much troubled in her mind, and that ſhe prayed earneſtly to the Lord and that ſhe was in the agony, and then ſhe came all over in a ſweat, and that then ſhe knew ſhe was in the birth, and ſhe felt the Holy Ghoſt come into her, and ſhe was then ſo light, ſhe could have flown through the window.—This Molly Spiring, I believe, has been a conſtant attendant on Mr. Young till ſhe left this parish about two months ago."

"MRS. PARSONS TO MRS. BERE.

Mount Beacon, Oct. 12, 1800.

"I AM extremely ſorry to hear of the many diſagree-

* "This is that ſame Spiring mentioned in Affidavit." No 6.

able circumſtances relative to you and the Mrs. Mores', through the conduct of H. Young; whoſe mind has always appeared to me ſtrongly tinctured with enthuſiaſm.

"I will anſwer your queſtions to the beſt of my recollection:—I remember perfectly well to have called on Mr. Young on the morning when laſt at your houſe. I told him, I thought he treated you very coolly, and that you felt yourſelf hurt at his behaviour; and that if it proceeded from the letter you wrote Mrs. H. More, he was wrong, as it was *at her requeſt you viſited the ſchool*; and gave her every information. I told him he might ſee a copy of the letter: he ſaid, he did not care for the letter, or for any man, and that there was nothing done in THAT SCHOOL, but what Mrs. More knew, and approved of; and that he thought he had done ſome good there; and that he would ſtay there as long as it pleaſed the Lord, or that he could do good: and when that failed, he would leave the place, and go where he could do good; FOR HE THOUGHT IT HIS DUTY TO PREACH THE WORD OF GOD, and that HE SHOULD LIKE TO GO A MISSIONARY ABROAD, as he thought he could do more good there; otherwiſe, he would follow his own trade as a ſhoemaker, as it would be more beneficial to his family. Theſe are his own words, as near as I can recollect.

"When in converſation with H. Young, I remember to have heard him ſay the people of Colern were a very wicked people, and *he went to preach to them, but could do no good.*

"I am certain, that I have frequently heard H. Young, and likewiſe the Mores' ſay, that IT WAS NOT THEIR DESIGN TO ESTABLISH A SCHOOL MERELY FOR CHILDREN, AND THAT IT SHOULD NOT BE MADE A NURSERY OF, AND THAT IT WAS INTENDED TO INSTRUCT THE GROWN UP.

"You aſk me, if I recollect Mrs. Martha More recommending a ſermon?—I certainly do:—ſhe ſaid it was a very excellent one, it was not written by one of the Church of England, BUT THAT SHE DID NOT REGARD. Theſe are the words as near as I can recollect, or words to that effect.

"During our reſidence in the pariſh, for thirteen years, to every unprejudiced mind, I think there can be but one opinion of Mr. Bere—that as a clergyman, a magiſtrate, or a private gentleman, he has done his duty as far as lay in his power.

"MARY PARSONS.

"The facts, as ſtated in the above letter, were this day verified on oath, before me, one of his Majeſty's Juſtices of the Peace for the county of Somerſet, Nov. 5th, 1800.

J. SLADE."

The day after this meeting Mr. Bere received a letter from the chairman, Mr. Whalley, a magiſtrate, in which he communicated to him the deciſion of the Court.

"I ſhall with great pleaſure give you the opinion or *judgment* of the gentlemen yeſterday at Blagdon; and I muſt obſerve to you that it was unanimous, which, I believe, I forgot to mention to you yeſterday.

"If not the very words, the ſubſtance was, 'That you had done away every

'every imputation on your character; that the ſchoolmaſter had behaved 'extremely improper; that at all events the private ſchool ought to be 'aboliſhed; and that he ought not to be coutinued at all as a ſchoolmaſter 'at Blagdon without your approbation.'

"As chairman, I did not give my opinion formally, it not being uſual unleſs a caſting vote is wanted; but I ſufficiently expreſſed myſelf to ſeveral gentlemen preſent, as being of the ſame opinion; had I *formally* given in my vote, I ſhould have added,—that I thought Mr. Bere very injuriouſly treated."

Here, of courſe, our readers will be led to conclude, this vexatious buſineſs was brought to a final termination; and ſo concluded Mr. Bere's Rector, at the time, for, on Nov. 15th, we find him congratulating his curate upon the iſſue, declaring the *deciſion* of the gentlemen, whom he juſtly repreſented as men *of high character in the neighbourhood*, to be perfectly conformable to his *expectations*, as he *never entertained any doubts reſpecting the credit and good faith of the ſeveral deponents whom the Baronet was ſo extremely ſolicitous to queſtion and examine.* He farther informed Mr. Bere, that he had, that morning, ſate *three hours* with the BISHOP and the CHANCELLOR who had been previouſly informed of the whole proceedings at Blagdon; which conſtituted the chief ſubject of their converſation while they were together, and, "*upon which there ſeemed to be but one opinion.*"

But, it ſeems, that the adverſaries with whom Mr. Bere had to contend were not to be diſcouraged by defeat; for, the very day after the meeting, that meeting, be it recollected, which had been called at the *expreſs deſire* of Sir ABRAHAM Elton, and contrary to the declared wiſhes of Mr. BERE, the latter received a letter from the former, in which it is ſtated, to our utter aſtoniſhment, that the gentlemen ſo convened, "went beyond their power, in proceeding with ſo much ceremony to ſomething like a final ſentence upon Young. Whatever may have been *their opinion* Mrs. Hannah More cannot poſſibly acknowledge *their juriſdiction*; and I mean by this to *appriſe you in form* that ſhould her ſchool in the pariſh be immediately put an end to (and I ſhall beyond all doubt *adviſe* the meaſure) it will not be in conſequence of any thing that occurred yeſterday." In ſhort the whole of this letter appears to us highly diſgraceful to the writer of it, and groſsly inſulting to the gentlemen whom *he* had been the means of calling together; if not for the purpoſe of *deciſion*, if not for the purpoſe of *laying the queſtion at reſt*, we muſt aſk, for *what* purpoſe it was? If they had no *juriſdiction* why were they convened, and why did he, Sir Abraham Elton, examine witneſſes *upon oath* before them? We muſt totally condemn ſuch paltry equivocation, ſuch mean ſhuffling, ſuch groſs prevarication; which the utmoſt ſtretch of candour cannot poſſibly refer to a deſire to promote juſtice or to eſtabliſh truth. The eyes of this Reverend Baronet muſt have been ſtrangely obſcured by the film of prejudice not to let him perceive the inference which muſt unavoidably be drawn from ſuch conduct! Mr. Bere concludes his anſwer to this very extraordinary letter with the following remarkable

words;—"I Permit me *moſt ſolemnly* to aſſert, that, in all the late unhappy controverſy, I have, ſo may Almighty God be merciful to me, ſtrictly adhered to plain honeſty and ſimple truth; and that I neither had, nor now have, the ſainteſt ſhadow of malevolence againſt any one breathing."

While Sir ABRAHAM Elton was thus entering a proteſt againſt proceedings to which he had himſelf given birth; a Mr. DREWIT * was employed to viſit Mrs. Parſons, in order to *interrogate* her on ſome part of her depoſition. But theſe proceedings had no immediate effect; and Mrs. MORE, in conformity, we ſuppoſe, with the advice of Sir ABRAHAM Elton, diſſolved her ſchool at Blagdon, and tranquillity appeared to be reſtored.

Here, again, we find ourſelves, with unfeigned concern, obliged to cenſure the conduct of this lady and her friends. She was impreſſed, we know, with the conviction, that her ſchool at Blagdon was greatly inſtrumental to the improvement of morals, to the increaſe of virtue, and to the growth of religion, among the poorer inhabitants of that pariſh. None of thoſe perſons, who were to be profited by the inſtitution, had given her any cauſe for complaint; their preſent welfare and their future ſalvation ſtill continued to be objects of the ſame importance at this time, as when the ſchool was firſt eſtabliſhed. Why then were theſe inoffenſive beings to be deprived of that inſtruction which was acknowledged to be ſo eſſentially neceſſary for them, merely becauſe objections were ſtarted to their maſter, and his diſmiſſion became a matter of expediency? Why, in ſhort, identify the inſtitution itſelf with the perſon of the individual who was appointed to conduct it? Were the intereſts of morality, virtue, and religion to be abandoned, becauſe Mr. Young was to be diſcharged? The public, we fear, judging with ourſelves from the documents here preſented to their inſpection, will be apt to deſcry in this conduct, little of that calmneſs of inveſtigation, ſoberneſs of diſcuſſion, ſoundneſs of judgment, and rectitude of thought, which ſo ſtrongly mark moſt of the writings of this lady; but much of that ſpleen, peeviſhneſs, and diſappointment which are too frequently allowed to regulate the actions of inferior minds, untempered by reflection, unimproved by ſtudy, and unenriched with knowledge.

We do not here enquire, nor is it neceſſary for our argument, whether, in point of fact, the ſchool at Blagdon was really productive of the effects which have been aſcribed to it; it is ſufficient to know that Mrs. More's opinion of it is really ſuch as we have ſtated it to be. We can, however, have no objection to declare our decided conviction of the evil tendency of private ſchools, for the purpoſe of extempore prayer; and if Mrs. More had diſſolved all but her Sunday School, and her School of Induſtry, ſhe would have done right. Though even in reſpect of the former, we confeſs

* We have received a letter from this gentleman, which is intended for inſertion in our *next* Number. *Rev.*

we have our doubts. When perſons have paſſed ſix days, in that conſtant labour and toil which are requiſite to obtain a ſubſiſtence, is it not indiſpenſibly neceſſary that they ſhould enjoy both reſt and recreation on the ſeventh? If, then, they attend their pariſh church in the morning and afternoon on the Sunday, is it not too much to expect that they ſhould liſten to a third ſermon, from a layman, in the evening; and ſo devote, to that purpoſe, the only time which they have for the purpoſe of recreation? It will ſcarcely be contended that recreation is not as eſſential to the health of the body as to that of the mind; and when it is to be enjoyed by our peaſantry, except on a Sunday evening, without intrenching on their hours of labour, and conſequently abridging their means of ſubſiſtence, we know not. It is, of courſe, meant, that their recreation ſhould be perfectly harmleſs and inoffenſive; though it ſeem to be inſinuated by ſome, that ſuch perſons cannot enjoy recreation, without giving way to inebriety and licentiouſneſs. We believe this, however, to be a groundleſs calumny advanced for a particular purpoſe. Theſe remarks are neceſſarily confined to thoſe Sunday ſchools at which *grown perſons* attend, which, in the pages before us, is aſſerted to be the caſe with all the ſchools eſtabliſhed by Mrs. More. We have long had our apprehenſions that in our laudable anxiety to avoid the *Scylla* of *licentiouſneſs* we run ſome riſk of falling into the *Charybdis* of *Puritaniſm*. Both ſhould be avoided, with almoſt equal care; and by *a ſtrict adherence to the doctrine and diſcipline of the Eſtabliſhed Church* both may, and both will, with eaſe, be avoided. But if we once loſe ſight of that *beacon* we ſhall inevitably be plunged into the gulph of enthuſiaſm, where deſtruction will enſue. We ſhall add but one other obſervation on this head; which is, that all Sunday ſchools whatever ſhould be under the immediate ſuperintendance and abſolute controul of the clergyman of the pariſh.

When the ſchool at Blagdon was diſſolved, Mr. Bere propoſed to eſtabliſh another, but the plan was dropped from the want of proper encouragement. He viſited his Rector at Bath the latter end of November, who then expreſſed himſelf perfectly ſatisfied with his conduct; as did alſo, as he was informed, both the *Biſhop* and the *Chancellor*; until their arrival in *London*, where "a ſtrange and unexpected alteration took place."

In ſhort, Mr. Bere was accuſed of having expreſſed himſelf with improper warmth after the deciſion in his favour, at the Inn at Blagdon, and of having connived at the ringing of the bells, and the illumination of ſome of the cottages. His words on the former occaſion were "Thank God, the church has ſucceeded." His conduct in the latter is explained, if not ſo as totally to remove all idea of indiſcretion, moſt certainly ſo as to confute, moſt ſatisfactorily, the unwarrantable charge of *criminality*. The teſtimony of ſome of his witneſſes was impeached; and he was accuſed of having charged a Mr. DESCURY with words which he never ſpoke. We have conſidered, very minutely, every circumſtance which has been advanced in

ſupport of theſe charges; and we have been wholly unable to diſcover any thing to *criminate* Mr. Bere, (though we could wiſh that he had conducted himſelf *differently*, and with greater caution and conſiſtency, in many reſpects,) we muſt, therefore, believe that theſe charges were nothing more than a *pretext*, and a moſt unjuſtifiable pretext it appears to us, for depriving Mr. Bere of the Curacy of Blagdon. Be that as it may, Dr. Croſsman, in his letter of Jan. 16, 1801, adviſes him privately to reſign his curacy in order to prevent a formal mandate of diſmiſſion from the Biſhop. This Mr. Bere refuſed to do; and, on the 23d of January, he was informed by his Rector, that the epiſcopal mandate had arrived, though it was then only "a ſecret inſtrument in his (Dr. C.'s) poſſeſſion." Still Mr. Bere would not reſign without a formal diſmiſſion, which we are left to ſuppoſe was afterwards ſent;* ſince we find *Mrs. More's ſchool at Blagdon re-eſtabliſhed*, and *Young, her old ſchoolmaſter, reinſtated!!!*

We ſhall not be ſuppoſed to be inimical to any proper exertion of epiſcopal authority; we think that authority not ſufficiently extenſive; nor ſufficiently exerted; but it certainly, in the preſent caſe, does ſtrike us as a moſt extraordinary thing, that the *Biſhop* and the *Chancellor* ſhould have condemned and *puniſhed* a clergyman of the eſtabliſhed Church unheard, and without even informing him of the preciſe charges on which they proceeded to pronounce judgment; nor is it leſs extraordinary that ſuch conduct ſhould be approved and applauded by men who had before ſo ſtrenuouſly inſiſted on the neceſſity of hearing an accuſed party in his own defence, and who, to uſe the words of one of them, Sir ABRAHAM ELTON, conſidered "the rule of confronting the criminal with thoſe who accuſe him to be *indiſpenſable to ſtrict juſtice.*" But it ſeems, that the rules of juſtice, in the eſtimation of theſe gentlemen, though ſo plain and ſimple when applicable to one of Mrs. More's ſchoolmaſters, change their nature and their quality when applied to a clergyman of the Church of England. Upon the whole we cannot but refer the ſtrange concluſion of this ſtrange buſineſs to the exertion of ſome ſecret but powerful influence, which it would be leſs difficult perhaps to define than to controul. The exertion of ſuch influence, we moſt earneſtly deprecate as hoſtile to the true intereſts of the eſtabliſhed Church;

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* We have ſince heard, by a private communication, that Mr. Bere refuſes to reſign his leaſe of the tithes, which the Rector granted him for ten years from Lady Day 1798; and that he ſtill officiates as Curate. Reſpecting this leaſe or agreement the arguments of Dr. Croſsman are truly curious; for he contends that, although ſpecifically granted for *ten years*, the agreement is neceſſarily annulled by the diſmiſſion of his curate. So that, according to him, it is a *contract* which one of the contracting parties has the power of diſſolving at his pleaſure; that is, whenever he may find it his intereſt to diſſolve it; though it be binding on the other. It is truly lamentable to ſee, into what groſs deviations from common juſtice, and common ſenſe, men are perpetually hurried by the ſpirit of controverſy.

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but ſhould it continue to be exerted, in the way in which it appears to us to have been exerted in the preſent inſtance, we ſhall feel it to be a duty incumbent upon us, whoſe ardent and inviolate attachment, to the religious eſtabliſhments of the country, is warped by no prejudice, and biaſſed by no fears, to explore its devious courſe, and to unfold its private receſſes to the public eye.

It is unneceſſary for us to enter at large upon the examination of Sir Abraham Elton's pamphlet, becauſe the validity of all his arguments might be ſafely admitted, and yet the main point at iſſue remain unaltered. For the Baronet confeſſes that *improprieties* in the conduct of the ſchoolmaſter, had *once exiſted*, but he aſſerts, that they were "effectually cured as ſoon as known"—that "the miſchief complained of was put a ſtop to, by an order ſent immediately to Young." This, however, is denied by Mr. Bere, and here the parties are at iſſue. Sir Abraham inſiſts upon the neceſſity of Mr. Bere's ſubſtantiating every allegation which he makes by an *oath*;* how then can *he* expect to be believed himſelf, on his ſimple *aſſertion*? Beſides, of the two, ſurely the clergyman of the pariſh is moſt likely to be acquainted with the proceedings of a ſchool in the very village in which he reſides. But if the caſe be really as the Baronet ſtates it, why did not Mrs. More inform Mrs. Bere in her letter of the 4th of April, that ſhe had ſent an order to put a ſtop to the miſchief of which ſhe (Mrs. B.) had formally complained to Mrs. More? All ſhe ſaid in that letter was "that ſhe had deſired her ſiſter to ſpeak to Mr. Young on the ſubject." And, in whatever light prejudice or partiality may induce Sir Abraham to view this letter, he may be aſſured that the public will be led, when they reflect on the circumſtances under which it was written, to conſider it as *evaſive*. The Baronet alſo admits that there was "*ſome foundation* for Mrs. Bere's firſt complaint to Mrs. H. More" reſpecting the private meetings on a Monday; which meetings he faintly condemns. This flippant mode of treating a complaint, ſubſtantiated by the oath of a clergyman's wife, by ſaying there was *ſome foundation* for it, is highly reprehenſible. Sir Abraham is one of thoſe who thinks "the idle hours of a Sunday evening are among the moſt dangerous to public morals." We have already explained our ſentiments on the ſubject, and we are perſuaded, that nothing we could urge in ſupport of them would convince him that *we* are *right*, and that *he* is *wrong*.

Sir Abraham evidently exults in his fancied ſuperiority over his adverſary in fluency of language, and harmony of ſtile; and on this account, diſplays a degree of triumph which had better been concealed. This is not a "war of words" but a conteſt for *truth*, to be decided by *facts*. And Sir Abraham does not appear to us to have any great cauſe for triumph. He is not only declamatory in his arguments but inconſiſtent in his maxims; as we have already ſhewn by

* See his *Poſtſcript*.

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the different meaſure with which he has meted for the Curate and the Schoolmaſter in one inſtance; for the Curate and himſelf in another; and, as we ſhall now proceed to ſhew, for the Curate and Mrs. More in a third.

In the following paſſage, at the commencement of the book, he rejects, with indignation, the idea that a perſon of integrity ſhould meet or anſwer any accuſation.

"Poſſibly, Sir, you indulged a hope, that a mind like hers would take alarm at inſinuations of ſo flagrant a nature. Perhaps you even flattered yourſelf that the reſult of your violent attack would be an elaborate defence from her own pen—and, in truth, this might have been ſome trophy to boaſt of: but you ought to have reflected, Sir, that the pain reſulting from cenſure depends on the quarter from whence it comes, and that conſcious integrity does not eaſily give way to fear, let the accuſation be what it may. Suffer me alſo to remind you, Sir, of one of the greateſt names that hiſtory has recorded;—when Scipio was accuſed by his ungrateful countrymen of ſhameful miſconduct, inconſiſtent with his great ſervices and eſtabliſhed virtue, he diſdained to enter upon his juſtification—a conduct worthy of Hannah More!"

But we leave the Baronet to reconcile the advice which he here gives to his female Scipio with the call which he makes on the Curate of Blagdon in the following paſſage:

"There can be no doubt of the propriety of my demand of the production of the witneſſes, who ſwore ſo ſtrongly againſt Young; but you refuſed to comply with it. Your reaſon appears in your anſwer to my letter: let the world judge whether or no it be ſatisfactory. What, Sir! when public ſuſpicion had thrown out inſinuations, that ſtruck at the root of your reſpectability, was it ſufficient to offer ſo cold an excuſe as the deciſion at Wells, which, after all, as you well knew, was nothing official? Suffer me to remind you, Sir, that there is a Court of honour, eſtabliſhed in the boſom of every virtuous man, whoſe decrees are ever prompt and deciſive; he requires no hint from any other quarter; he aſks no counſel but from his own mind? if wrongfully accuſed, and if he has the means at hand to do away the accuſation, he feels it a duty which he owes to ſociety, as well as to himſelf, to loſe no time in confronting his accuſers and bringing them to ſhame."

In the one caſe we find, that a *direct accuſation* is not to be met by a *perſon of integrity*; and in the other, that *public ſuſpicion* ought to lead *every virtuous man* to court enquiry! Really, Sir Abraham, this is too groſs an inſult upon the underſtanding of your readers, who will require no other proof of your complete incompetence to the taſk which you have undertaken to fulfil. Flowery language is a bad ſubſtitute for ſolid argument, and the meretricious embelliſhments of rhetoric will ill ſupply the place of juſt concluſions, and ſtrong facts.

We could point out ſome other pitiful ſubterfuges in this pamphlet unworthy a clergyman or a gentleman; for inſtance, Sir Abraham quibbles upon the word *advocate*; and denies that he ever acknowledged

ledged himſelf to be the advocate of Mrs. More. But of what conſequence is it to the cauſe, whether he *acknowledged* himſelf to be her advocate or not, ſo long as he acted in that capacity? And that he did ſo, he ſurely will not have the confidence to deny; for, moſt certainly, no *feed* advocate ever took more pains to defend a client, ever had recourſe to more artifices, or ever employed more quirks and quibbles, than Sir Abraham Elton, when he pleaded the cauſe of Mrs. More and Henry Young. There is, indeed, another title, to which, if he prefer it, he certainly has an equal claim; that of her *Knight Errant*; for a more *Quixotic* defender never appeared in the liſts of chivalry.

There is one mode of argument uſed by Sir A. againſt which we muſt enter our ſolemn proteſt; the mode of arguing from *character* againſt *facts*; if he ever attended any of our Criminal Courts of Juſtice he would ſoon learn to reduce ſuch falſe reaſoning to its juſt ſtandard. This obſervation applies equally to his remarks on Mrs. More and Mr. Deſcury. We have another ſerious objection to urge againſt his pamphlet. His adulation of Mrs. More is groſs, fulſome, and offenſive; it removes no imputation; it rebuts no argument; it confutes no fact; but, we are bold to ſay, it diſgraces alike the object of it, and the perſon by whom it is laviſhed. We think as highly of, and, we truſt, we appreciate as juſtly, the general exertions of Mrs. More, in behalf of religion, morality, and ſocial order, as the warmeſt of her friends; but when we hear her termed an "admirable Lady" when we are told that even to be expoſed by her would be "ſome trophy" (even for a clergyman) "to boaſt of;" that ſhe is a female *Scipio*; that to accuſe her of tolerating methodiſtical practices is "an inuendo ſo atrocious" as to make his "hand tremble;" that her "reputation is *ſo ſacred*;" when we read this, and much more of the ſame *ſtuff*, the imagination ſickens, the judgment revolts, and patience is exhauſted. Sir Abraham Elton may, if he pleaſe, fall proſtrate before the ſhrine of the idol which he has raiſed up to himſelf; and laviſh his incenſe with ſenſeleſs profuſion; but let not his temerity condemn thoſe whoſe ſober reaſon reſiſts ſuch idolatry; and who think they ſee, in ſuch glaring *enthuſiaſm*, fair grounds for believing in the exiſtence of a mind more ready to cenſure by words, than to reject, by actions, the bold and fanatical vagaries of *Methodiſm*.

Mr. Bere, in his reply, is more humourous than, we think, is decorous on a ſubject ſo grave; though we confeſs, that the ſtile in which his opponent had treated that ſubject was well calculated to draw forth the ſhafts of ridicule. He is ſtrong in his remarks on the conduct of Sir Abraham for ſtarting *objections* in his printed manifeſto which he never thought of bringing forward at the meeting at Blagdon where the whole buſineſs was inveſtigated. The very indecent obſervation reſpecting Mrs. Bere's teſtimony is very properly commented upon in the following paſſage;

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" In a caſe that has been made to depend ſo much upon oaths, you haughtily demand, does the Curate ſeriouſly think that you can admit as evidence ſuch an unmeaning paper as the information of SARAH BERE? The meanneſs of your mind and manners exempts you from any caſtigation of mine on this ſubject. You never ſpoke to this lady; ſhe pities your malevolence, and would abhor your commendation. But, Sir, on the ſame principle, do you ſeriouſly think, that the Curate can admit of the unmeaning papers in your book ſigned A. MACLAINE, CHARLES DESCURY, GEORGE CROSSMAN, LEWIS HART, and that very curious one paſtorally ſigned ELIZA DAVID? I cannot wait to debate on theſe abſurdities, but paſs on; yet let me tell you, Sir, that the information of SARAH BERE was drawn up by herſelf, and was offered to be ſworn to before the gentlemen on the 12th of November. It was then diſpenſed with, as there was ſuch abundance of teſtimony; but it was added to the Controverſy, to prove *the highly-culpable fanaticiſm* of one of HENRY YOUNG's chief diſciples."

To the aſſertion that " HANNAH MORE has *ever* guarded her ſchools with the utmoſt jealouſy againſt the intruſion of Methodiſm," the following anſwer is made by Mr. Bere.

" At Yatton, HANNAH MORE had eſtabliſhed a ſchool. Soon after the induction of the preſent reſpectable incumbent, ſhe applied for his ſanction to her appointment of a maſter. This gentleman, with a deference and delicacy worthy his character, obſerved, that from his late ſettlement in the pariſh, he was diſpoſed to conſult his pariſhioners upon this occaſion. He did ſo, by the proper officer, the churchwarden. The pariſh was conſulted, and the return was (note it, Sir ABRAHAM) *that the perſon*, HANNAH MORE *had recommended, was a notorious Methodiſt preacher.* The pariſh in a body repelled the appointment; HANNAH MORE withdrew her ſchool; turning adrift, according to the uſual mode of their reckoning upon ſuch ſubjects, at leaſt five hundred perſons from religious inſtruction, *becauſe, as it appears, the pariſh would not receive a Methodiſt preacher as a teacher in her ſchool.*

" At Banwell, another populous pariſh, HANNAH MORE opened a ſchool, the maſter and miſtreſs of which were profeſſed and acknowledged Methodiſts. From this ſchool the elder ſcholars were ſometimes ſent to the Methodiſt meeting. The inhabitants were not friendly to theſe proceedings. The ſchool cloſed, and ſhe withdrew; and another five hundred were drifted on the wide ocean of this wicked world.

" In the market-town of Axbridge, a ſettlement was propoſed. Here HANNAH MORE *did not appoint, but requeſted* that a proper miſtreſs might be recommended to her. A proper good woman, a member of the Church of England, was recommended and appointed. This miſtreſs conducted herſelf with ſtrict propriety, brought the children on very well in their reading, and conducted them every Sunday in the morning and evening to the church. Some time after, HANNAH MORE complained that this woman *wanted zeal*, diſmiſſed her, and appointed in her ſtead one who altered the plan of the ſchool, brought the children to church but once on the Sabbath, gave lectures herſelf on Sunday evenings at the ſchool-houſe, attended the Methodiſt meeting in the town, during her illneſs ſelected a member of that ſociety to officiate in her ſchool, made long *extempore prayers to her people, in the preſence of* HANNAH MORE, *without rebuke*; and ſo conducted herſelf,

ſelf, that the town, ſeeing the perverſion of the ſchool, ceaſed to countenance it, and it was diſſolved.

" We now come to the Herenhauſen of the evangelical—Cheddar, the annually puffed and paragraphed Cheddar. Where you, Sir ABRAHAM, preached on the feaſt day laſt year; where you, Sir, did not think it a proſtitution of that pulpit to adminiſter the ſoft pap of perſonal adulation in no moderate quantity; and where it was graciouſly received in the face of the congregation, without the leaſt ſymptom of ſqueamiſhneſs, but apparently to the great comfort of your peerleſs lady, and doubtleſs to the aſtoniſhment of the audience, which marvelled not a little at your cramming, and her appetite.

" It is neceſſary to inform the public, that Sir ABRAHAM's 'worthy friend,' the reſpectable and Rev. Mr. DREWETT, is curate of Cheddar, " who, I underſtand, *is nearly* attached by affinity to the great Dr. HAWKER, *of Charles-Plymouth*. This is that Mr. DREWETT, who modeſtly called to interrogate Mrs. PARSONS. The ſame perſon who is ſaid, at this time, to have the education of a fine youth of twenty-four, who left his trade, as a taylor, a year or more ſince, became a Methodiſt teacher, and is now in train, if this unlucky Controverſy does not mar the deſign, to become an ordained Goſpel miniſter.

" In this ſchool, guarded as it muſt be by the ever-waking vigilance of HANNAH MORE, and the indefatigable attention of Sir ABRAHAM's worthy friend, the reſpectable Mr. DREWETT, *the teacher is a Methodiſt*, attends their meetings, and lives in a licenſed houſe!!

" A member of Mrs. MORE's meetings will atteſt, that ſhe has frequently heard Mrs. More's teachers make long diſcourſes to her people without book. One other of the initiated teſtifies, that ſhe had a ſmall preſent from Mrs. HANNAH MORE; upon which the teacher ſaid, '*Now, as you have re-*
'*ceived ſuch a favour, the vengeance of the Lord will follow you, if you do not*
'CONSTANTLY *attend the meetings.*'

" And now, let Sir ABRAHAM ELTON, the advocate of Mrs. HANNAH MORE, attend, and all England hear:—

" The Curate of Blagdon does declare now, and will prove it any time hereafter, that 'this admirable woman,' who has ever guarded her ſchools with the greateſt ſcrupuloſity againſt the intruſion of Methodiſm, *was preſent herſelf*, at this and other ſchools, where, without ſurpriſe or reprehenſion, ſhe heard herſelf eulogized at theſe extemporaneous effuſions, miſcalled prayers, in the fulſome and extravagant cant of her devotees!!! The Curate can, and is ready to prove, that young girls, from fourteen to ſeventeen, have been claſſed in private, and ordered to pray extempore; and they were commanded not to communicate theſe exerciſes to their parents.

" HANNAH MORE never attends the weekly evening meetings, and ſeldom more than three or four Sundays in the year.

" You will not now, Sir, be aſtoniſhed to hear, that Methodiſm has increaſed, is increaſing, and is not likely to diminiſh, in the pariſh of Cheddar. Even while I am writing, a new ſpacious Methodiſt meeting-houſe is there opening, erecting its opprobrious front againſt the pariſh church. And yet this party, in the Britiſh Critic for April laſt, have the audacity to declare, that Methodiſm does not exiſt where her ſchools are!

" Theſe her ſchools, you aſſert, 'are eſtabliſhed by the conſent, and

'removeable

'removeable at the pleaſure of, the clergymen.' O, to be ſure! of which *you might ſay*, this preſent Controverſy is proof poſitive; wherein the whole party has laboured indefatigably to diſmiſs the clergyman, by way of eſtabliſhing the ſchool. And of the truth of your aſſertion Blagdon is not a ſolitary contradiction. True it is that they are under the direction of the clergymen ſo long as the clergymen will condeſcend to be under *her direction*; whenever they dare ſhew their own judgment, or point out any error in her's, then ſecret accuſations commence, &c. &c.

"Sir ABRAHAM ELTON! I never proſtituted the pulpit to ſecular or perſonal purpoſes; but you, Sir, as I am well informed, in that of Shipham laſt year, on Mrs. MORE's feaſt-day, ſo pointedly reprobated the Curate of Blagdon, in a furious foaming oration, that the good and ſerious were diſguſted, though it viſibly exhilarated the ladies of Cowſlip-green almoſt to extacy."

The following challenge is manly, and, under all the circumſtances of the caſe, for it is a *very peculiar* caſe, if it be not anſwered, the concluſion in all *unbiaſſed* minds will be, that the parties appealed to *dare not* anſwer it.

"I here dare and challenge HANNAH MORE, Sir ABRAHAM ELTON, Dr. CROSSMAN, and even the Biſhop and his Son, to come forward with theſe ſecrets accuſations, when it will appear that my character is at leaſt blameleſs. There is no maxim of diſcretion, prudence, policy, or religion, that dictates the concealment of my pretended delinquency; and the Biſhop and his Son will, by the public, be juſtly cenſured, as deviating from rectitude and the dignity of their office, if they ſmother enquiry, and refuſe me an opportunity of being reſcued from the effects of this attempted, but diſappointed, plan of my ſecret enemies."

In his comments, on Sir Abraham's Appendix, Mr. Bere is extremely, though not unjuſtly, ſevere. He expoſes Dr. *Croſſman*, who certainly deſerves to be expoſed, and openly accuſes him of *falſhood*. A letter from the huſband of Mrs. Parſons is inſerted, in which that gentleman accuſes Sir Abraham Elton of having made an indecent attack on his wife's veracity, when "he muſt, long before the publication of his letter, *have been ſatisfied of the falſity of that charge.*" Theſe are matters of fact, on which the parties are at iſſue. Whether Sir A. ELTON will think it prudent to adhere to his reſolution of entering no more on the ſubject we know not; but this we know, that as he choſe to volunteer his ſervices on the occaſion, he had no right to make ſuch a reſolution, and ſome of our readers may, perhaps, be diſpoſed to think that his ſilence will conſequently be conſidered as an acknowledgment of his inability to *rejoin*. We have allotted to this Controverſy, a greater portion of our Review than, in the opinion of many perſons, we ought to have done; but it involves queſtions of more importance than any which, on a ſuperficial examination, may appear to be connected with it; and beſides ſo much ſtreſs has been laid on the characters of ſome of the parties, and thoſe characters juſtly ſtand ſo high in the public eſtimation, that, where we found ourſelves obliged to cenſure them, it behoved us to ſtate the ground of our cenſure much at large.

We

We have, in our review of theſe facts, chiefly confined ourſelves to the matter which they contain; avoiding as much as poſſible the too frequent cuſtom of (to uſe a *legal* phraſe) *travelling out of the record.* But we have, through private channels of communication, received a great deal of information, reſpecting this controverſy. Many *reports*, too, have come to our ears. Had we been diſpoſed to take up the matter haſtily, and to review the controverſy partially, we might have been led to make the ſame ſtatements which the *Britiſh Critics* have made; for we received the ſame information, and, we ſuſpect, from the ſame ſource. But we did not deem it compatible with our duty to decide on *ex-parte* evidence. We have been aſſured, on the one hand, that Mrs. More's ſchools have been greatly inſtrumental to the diminution of the number of Methodiſts, as *a diſtinct ſect*; that no leſs than *ſeventeen* clergymen are prepared to ſubſtantiate this fact by certificates under their reſpective hands; and that theſe ſchools have farther had the ſalutary effect of diffuſing principles of morality and honeſty among the inhabitants of an extenſive tract of country, which, previous to their eſtabliſhment, abounded in criminals of every deſcription. We have, on the other hand, heard that though the number of Methodiſts *out of the Church* have been diminiſhed, the numbers *in the church* have been increaſed by them; and we have even heard, ſo varying and contradictory are reports, that Sir ABRAHAM ELTON, Mrs. More's champion, was himſelf refuſed ordination, on his firſt application to the Biſhop, on the ground of his known attachment to the tenets and practices of methodiſm; and that he actually preached in a *Tabernacle* before he was admitted into the pale of the Church!!! But, in forming our judgment of this controverſy, we have put all this extra-judicial information, and theſe extra-judicial reports, entirely out of the queſtion. This caſe is to be decided by its own merits; and the documents which have been publiſhed are the only proofs which have influenced our deciſion.

It is almoſt needleſs for us to add, that the performance of this duty has been a very painful taſk to us; inaſmuch as we have been compelled ſtrongly to cenſure a Lady, who has always ſtood very high in our eſteem; whoſe works we have read with infinite pleaſure and ſatisfaction; and whoſe laudable efforts, by her literary productions, to meliorate the minds of the lower, and to improve the morals of the higher, claſſes of ſociety, entitle her to the moſt grateful thanks of all who, with us, feel their value, and acknowledge their importance. But we think that thoſe are not her friends who have endeavoured to perſuade her that ſhe has no concern in this controverſy; an idea ſo prepoſterous as, in our apprehenſion, to be referable only to infatuation or imbecility! unqueſtionably ſhe *is* concerned in it; and that moſt deeply; and the character of her ſchools muſt wholly be decided by the reſult of that inveſtigation which it will, in all probability, produce. In our opinion, too, it is a ſubject, on which ſhe ought not to have employed a champion, but to have manfully fought her own battle.

We

We have now diſcharged our duty, which, however painful it may prove, we ſhall always endeavour to diſcharge, ſincerely and reſolutely. Great as our reſpect for Mrs. More is, and it is unfeignedly great, our reſpect for truth, our reſpect for the *Eſtabliſhed Church* is ſtill greater; and the intereſts of theſe are paramount conſiderations which no earthly inducement ſhall ever lead us to ſacrifice.—*Amicus Plato, Amicus Socrates, ſed magis Amica Veritas.*

Reply to the Rev. Herbert Marſh's Vindication of a late Work, ſtyled, "A Hiſtory of the Politics of Great Britain and France. By William Belſham. Pp. 75. Robinſons. London.

IT is no wonder that Mr. Belſham was diſſatisfied with the ſtate in which the controverſy between him and Mr. Marſh was left by the Vindication publiſhed by the latter gentleman; he therefore ventures upon a "Reply" which, however, is far from helping his caſe. Nearly overwhelmed in the mire, into which he had raſhly plunged, he ſeems determined to make one effort more to extricate himſelf, but in vain; he only flounders deeper and deeper, and, in ſpite of all his exertions, we venture to predict that the fate which he wiſhes to avoid is inevitable; and that, with all his writings upon this ſubject, (at leaſt), he will ſoon be loſt in the unfathomable gulph of oblivion.

Reſpecting the total inefficacy of Mr. Belſham's attack upon Mr. Marſh's Hiſtory he himſelf bears ample teſtimony; for he ſays, "Mr. Marſh *truly* obſerves that with reſpect to facts we agree," and "had I undertaken to anſwer it in the way in which he ſeems to think right and proper that I ſhould have done, viz. by entering into a minute examination of all his minute and frivolous reaſonings, I muſt certainly have written two volumes, not leſs dull and fatiguing than his own." And again, "To enter therefore into a minute and ſpecific examination of his *inſupportable* reaſonings," (we doubt not that he found them *inſupportable*) "would be a moſt ſuperfluous labour." So that, according to Mr. B's own confeſſion, he has neither controverted Mr. M.'s facts, nor refuted his reaſonings.

With all our diſpoſition in favour of Mr. Marſh, we cannot wiſh him a better proof that his triumph is complete.

DIVINITY.

Remarks on Two Pamphlets, entitled Methodiſm tried, and Obſervations on the Rev. Richard Polwhele's Anecdotes of Methodiſm; with ſome Remarks on the Methodiſts as they ſtand with regard to the Church of England. Pp. 94. Truro. Tregoning. 1801.

——— Sapiens crepidas ſibi nunquam
Nec ſoleas fecit; ſutor tamen eſt ſapiens.

IN the preface to this publication, the ſenſible and ingenious writer (who need not to have been aſhamed to affix his name to it) entitles himſelf a friend

friend to the church. And such we really believe he is, if we may form any judgement, from his modest and unaffected manner, and the Christian forbearance and sincerity that seem conspicuous through the whole. "Mr. Polwhele is not a little obliged (says he) to the *author*, for the pains he takes to authenticate his Anecdotes. The observations wear the imposing air of truth, as they derive their chief advantages from bold assertion; which, amongst the illiterate, will serve instead of better means to prove their truth." "Our author commences his attack upon Mr. Polwhele, by laying his claims to the sacred cause of truth; much in the way a juggler exposes his hands and sleeves, to shew there is no deception in his legerdemain. How he has substantiated his claims, the patient reader will the better be able to judge, when we have exposed the violence he has offered some sentences in Mr. Polwhele's letter." "It does not appear extraordinary that a man of Mr. Polwhele's abilities, who possesses the pen of a ready writer, should be among the first to expostulate with a brother on the inconsistency of his conduct; as well at the same time to call the attention of the public to a quarter where the hostile Phalanx, nursed in the bosom of the church, experiencing the indulgence of children, is wheeling off into an independent and distinct sphere of action. Their secret manœuvres being discovered, they begin to be alarmed; and think it prudent to ward off the blow and divert the attack, by pointing to the inconsistencies of their antagonist, instead of refuting his heavy and important charges." "In the preface to the Observations," the author asserts, that "recrimination forms no part of their contents." What he means is not easy to conjecture. If he means he has abstained from criminating the clergy or the followers of the church in the observations, he is free of the charge: but with regard to Mr. P. he has been pretty free; though Mr. P. may have penetration sufficient to despise the malignant abuse." "There is scarcely a sentiment in the observations but is copied from Methodism tried, and Dr. Hawker; the abuse of the clergy excepted. They will not think themselves flattered, however, by one who can at the same time praise and abuse; or receive blessings and cursings from the same mouth. And besides our hero is guilty of pretty glaring inconsistencies. In the beginning of his letter, containing the observations on Mr. P.'s Anecdotes, he says: 'in sending the following pages into the world, I have no design to offend or flatter.' I grant he has been guilty of no such offence in this to the clergy, but as author of "Methodism tried," he is guilty of both, and the vilest duplicity: which is an inconsistency not of ignorance nor omission; and, besides denoting something I shall not name, evinces such matchless effrontery and hypocrisy, as for the sake of humanity I hope will ever remain his own. But a Jesuit is never more a Jesuit, than when he pretends to candour and affection: it is a masterpiece of artifice to deprive the prey of its vigilance, the better to insnare it in its toils." "Though our author would fain make the world believe the vicar of Manaccan is a preacher of "*merit*;" yet he has more than made me believe, he himself has a secret attachment to Antinomianism; since his neglect to say any thing of the use of works, is a direct proof of his attachment; than which there is no doctrine more fatal to religion, virtue, and social happiness. It is a doctrine pregnant with the greatest danger to society, since it possesses a tendency to unfetter mankind from a sense of moral duties and obligations, and to substitute a barren faith, in the room of all the tender sympathies of our nature, to damp the generous feelings of charity, and to burst the ties of friendship; and eventually take

all odium from the enormity of guilt; which will finally deſtroy the wholeſome reſtraints of laws, and ſuperſede fidelity in our tranſactions." "Mr. P. (it ſeems) has ridiculed the Methodiſts on the principles of Hume and Voltaire which is what we deny: and the author is requeſted to point out thoſe parts of theſe doughty Infidels which will ſubſtantiate the charge. It cannot but ſtrike the reader, however, that there is a very obvious coincidence with the opinions of theſe ſceptics in what the author has advanced reſpecting neceſſity and contingency." "Many ludicrous inſtances might be enumerated of the oratorical powers of thoſe who have been invited from the ſpade, the laſt, and the hammer, to become inſtructors of religion. This, beſide a want of talent, ſpoils a very uſeful ſubject: and if he turns preacher, it is fifty to one, if the loſs of buſineſs does not ſucceed the impoveriſhment of his family. Other ſects are more careful in this reſpect: they provide that no teachers be appointed; but ſuch as are duly prepared and qualified. And the rules of the conventicle forbid ſuch to preach, as are not properly initiated in the miniſtry. Next to this is the plan of itinerancy, which may be conſidered as a departure from the eſtabliſhed mode of preaching. This ſyſtem was firſt adopted by Mr. Weſley, and was peculiarly his. Many are its advantages in gaining proſelytes: and to this muſt be aſſigned the rapid increaſe of Methodiſm in ſo ſhort a period. The ardour with which people flock to the meeting-houſe to hear a new preacher, is the cauſe by which Methodiſm is ſo much increaſed. This fondneſs for novelty has been termed itching ears; but the way in which it has been applied has evinced an ignorance of human nature. Every man has a deſire to ſee and hear what is new: and this is as diſcoverable in the church as in the meeting-houſe. I would advert, in explanation, to the ardour with which people attend their church to hear a new clergyman, who, if ſent hither by chance or any other cauſe will for ſome time be able to command a full congregation." "If the clergy are reſtrained to local reſidence, there can be no fair reaſon why the followers of Weſley ſhould not be reſtrained to the ſame regulation. Reſidence among their flocks would better enable them to judge of the talents and worth of their inſtructors. In the conſtant buſtle of riding from place to place which conceals the little defects of character, they are but ill known, and their general character but badly appreciated. Much of the extravagance which we ſee played off, and denominate zeal, is owing to itinerancy. For did they reſide among their followers, they would be more careful to preſerve a conduct conſiſtent with the natural tone of their ſentiments and feelings; than indulge in thoſe rapturous flights which expoſe religion to the ſcoffs of infidelity, and which exalt them ſo much above common ſenſe and reaſon. By reſidence, more conſtant obſervation would lead people to diſcover this trick and make them careful how they received inſtruction from ſuch teachers. Beſides, the preachers themſelves would be deſirous to acquire the good opinion of the better informed of their audience, by abſtaining from a conduct which originates in imbecility. For I have ever found, that in proportion as a preacher rants and vociferates, ſo is he deſtitute of common ſenſe and ſentiment. For a few times, the better inſtructed of his audience might put up with this; the more ignorant ſuppoſing it was zeal, with which they are uncommonly delighted. In the end, however, common ſenſe would triumph, and embrace the advantage which would neceſſarily follow ſuch a regulation as would enſue from the local reſidence of their teachers. The miſchief, moreover,

moreover, is conſiderable, which ſuch a mode of proceeding is liable to do, unto the principles of thoſe who oſcillate as it were, between Chriſtianity and infidelity: for they have not penetration enough to diſcover the alluſion to belong to the Enthuſiaſts themſelves, but aſcribe it to religion in general. Thus from beginning to diſbelieve what they diſcovered to be falſe; they will ſoon learn to diſbelieve what is true. Therefore, this extravagance which ariſes from itinerancy, as it tends to diminiſh the reſpect due to religion, will materially affect its intereſts." "Such as are zealous overmuch, are diſtinguiſhed by their vociferations and rant, which impart a ſort of frenzy to their hearers, and, like an electric ſhock infect the whole meeting-houſe. Thus ſome will be in enthuſiaſtic raptures, and agitated by odd geſticulations and frightful diſtortions. Their aſſemblies on ſuch occaſions preſent a ſcene of confuſion, where ſuch as are terrified by fright are ſuppoſed to be under the act of regeneration, wallowing on the ground, whilſt ſome are praying over them. In another place others are ſinging and exhorting: and the whole pantomime preſents an odd aſſemblage of diſſonant parts arranged according to the whimſical device of the manager. It would be eaſy to trace the rout of an itinerant of this complexion, in every place he has lately paſſed, by the extravagance of the deportment of ſome of the converts which ſeems to be in uniſon with the high-wrought zeal of their teacher. Add to this the many nocturnal diſorders wherever people have been diſturbed in their beds at midnight by the noiſy proceſſion of the rabble returning home; which more reſembled the emancipation of the inmates of a madhouſe, than the conduct of ſober Chriſtians acting under the ſolemn impreſſion of a devotional ſpirit." From theſe detached paſſages it will appear, we think, that we are not miſtaken in our report of the writer before us. He is, certainly, a complete maſter of his ſubject. Perhaps, on a reviſion of his eſſay, he would diſcover a few inaccuracies, Quas incuria fudit.

A Sermon preached in the Chapel of the Foundling Hoſpital, on Sunday, the 25th of January, 1801. By the Rev. H. B. Wilſon, A. M. Curate of St. Michael's Baſſiſhaw; Lecturer of the United Pariſhes of St. Antholin and St. John Baptiſt; and Under-Maſter of Merchant Taylor's School. 8vo. Pp. 18. Cadell and Davies. London.

THE language of this diſcourſe is impreſſive, and the doctrine ſound. The topics, more immediately ſuitable to the place in which it was preached, are preſſed with force and effect; and the preacher appears to entertain a very juſt idea of the vices of the age, as will appear from the following paſſage:

"Not only are the actions of mankind marked with particular contrariety to what is fit and proper, but their principles are corrupted. It is not merely an erroneous conduct which we deplore, ariſing from the ordinary ſources of temptation, but a deviation from rectitude, juſtified, or pretended to be juſtified, on philoſophical grounds. And this is the grand cauſe of all the alarms which thinking men juſtly entertain for individual and ſocial happineſs, and for the intereſts of Chriſtianity.

"The divine eſſence and attributes are openly attacked by the Infidels of the age—there is a ſpirit of innovation in religion—latitudinarian principles are undermining the faith and belief of Chriſtians—and irreligion is depriving mankind of hope in God, and urging them either to preſumption or

deſpair. The holy Scriptures are diſbelieved and ridiculed—blaſphemy is heard without rebuke, yet, at the ſame time, ſtrange inconſiſtency! Popery is inſinuating itſelf among us.—The revenues and endowments of the church are regarded with an envious and ſacrilegious eye—places of public worſhip are treated with diſreſpect—the duty of private and public worſhip is openly called in queſtion.—The ſtate of public manners is ſenſibly affected by the progreſs of irreligion—the preſs teems with immoral and otherwiſe pernicious productions—duelling is countenanced—ſuicide juſtified—and the moſt ſacred engagements, in private and commercial life, violated. There is a marked diſreſpect to all ſuperiors, whether in rank, or office, or talents—the turbulence of faction is ſubſtituted for true patriotiſm—treaſon and ſedition have given birth to a multitude of illegal oaths—and lukewarmneſs deprives the beſt informed of that energy, which they ought to exert in the cauſe of ſound morals, unſophiſticated philoſophy, and unaffected piety.

"Such is the torrent, whoſe ſtrength is to be ſtemmed by the riſing generation! Such the ſtorm, whoſe ravages will be felt and lamented by children yet unborn!"

A Sermon delivered in the Pariſh Church of Wimbledon, in the County of Surry, before the Wimbledon Corps of Cavalry and Infantry, on Sunday, Sept. 28, 1800. *To which is added an Appendix, containing the Nature of the Engagements which the Members of Volunteer Corps pledge themſelves to at the Time of their Aſſociation.* By S. Hodſon, M. B. Rector of Thrapſton in Northamptonſhire. 8vo. Pr. 34.

THIS Sermon is publiſhed at the ſpecial requeſt of the Commanders of the Volunteer Corps before whom it was delivered; and the requeſt is fully juſtified by the goodneſs of the compoſition, and the ſoundneſs of the doctrine. The obligations impoſed on this country by the armed aſſociations are well defined, and the contraſt between the preſent ſtate of Britain, and its ſituation in the event of a ſucceſsful invaſion by the French, is ably drawn.

The engagements contracted by the members of theſe Corps are fully explained in the Appendix; and the obſervation that they can only expect the favour of the Lord, ſo long as they continue to deſerve it, by "the ſtrict and conſcientious diſcharge of every religious and moral duty" to which they ſtand "moſt ſolemnly pledged" is peculiarly forcible and appoſite.

The Afflictions of England a Warning from God. A Sermon preached before the Univerſity of Cambridge, on Sunday, November 2, 1800. By Robert Luke, B. D. Fellow of Sidney Suſſex College. 8vo. Pr. 16. 1s. Rivingtons. 1800.

THIS is a truly Scriptural Diſcourſe, in which the writer clearly demonſtrates, from divine authority, that wicked nations are ſometimes allowed to attain to an extraordinary degree of proſperity, in order to render their fall more conſpicuous and their puniſhment more dreadful. And hence he infers the indiſpenſible neceſſity of ſeeking to avert the evils of war by ſincere repentance and an amended life. The advice is truly Chriſtian, and it is much to be wiſhed that men in general would be led to conſider war, in its juſt light, as a ſcourge uſed by the Almighty to chaſtiſe the ſins of the world.

The Neceſſity of Union among Chriſtians, that with One Heart and One Mouth they may glorify God. A Sermon preached before the Univerſity of Cambridge, on Sunday, Auguſt 24, 1800. By Robert Luke, B. B. Fellow of Sidney Suſſex College. 4to. Pp. 24. 1s. Deighton, Cambridge. Hurſt, London.

IT is the object of this ſermon to preſs, on the minds of Chriſtians, the indiſpenſible neceſſity, in order to ſalvation, of avoiding the ſin of ſchiſm, and of making the expreſs commands of God, the rule of their conduct, as members of the Church of Chriſt. On the danger of encouraging the too prevalent error "that it matters not what a perſon believes on religious ſubjects provided he means not to deceive by his creed, and acts according to his own ſenſe of duty." The Preacher deſcants with much good ſenſe, and ſcriptural knowledge; and, in a note, adds the following judicious obſervations:

"A few reflections may be proper here on the neceſſity of ſuppoſing a divine authority in the inſtitution and continuation of church-government.

"It is the aſſertion of certain Reverend Authors of a modern date, who I underſtand have lived in high repute on account of their learning, abilities, and moral rectitude of character, that no determinate form of government was left to the Church either of Chriſt or of his Apoſtles, ſo that Chriſtians ſhould be underſtood as left to their own diſcretion to chooſe for themſelves miniſters of the Goſpel, and the mode of their ordination; conſulting either the ever-varying circumſtances of their mortal life, or the ever-varying intereſts of the governments under which, in the progreſs of time, they ſhould live. But if this be modern divinity, the Lord deliver my ſoul from it; for I am moſt fully perſuaded that it is a doctrine contradictory to the tenets of the beſt antient divines, to the reports of Church-Hiſtory, and to the evidence of the ſcriptures themſelves. Who diſputes the ſufficiency of man to appoint for himſelf a ſubſtitute, and to convey the authority of his own name? I grant it fully; for this authorizeth the miniſtry of any earthly ſteward among the tenants of his lord; this authorizeth the voice of the lay-clerk who pronounceth the Amen of congregations; and this authorizeth the addreſs of the father of a family who offereth up the prayers of his houſe to God. But is this to grant the ſufficiency of man to appoint for himſelf ſuch as are to have the rule over him in the Lord, and to watch for his ſoul as thoſe who muſt give an account; ſuch as are to be ambaſſadors in Chriſt's ſtead, and ſtewards of the myſteries of God, who, by receiving penitent and faithful ſouls within the boſom of the Church, and by rejecting unbelievers from the communion of ſaints, are underſtood to exerciſe the power of remitting or retaining ſins? Merely a ſubſtitute for man I ſee no abſurdity if man appoint, but to appoint a ſteward who is to act for God, is a thing impoſſible to be done, unleſs God himſelf act in the conveyance of a commiſſion. Doubtleſs God himſelf may act in the appointment of his ſtewards, either immediately by his own voice from heaven, or mediately by the intervention of ever ſo long a ſucceſſion of duly authorized perſons: and if there be ſufficient evidence, as I truſt there is, that God hath ſo acted, then muſt it be known ſufficiently well who are his ambaſſadors, and conſequently to whom the ſubmiſſion of Chriſtians is due as unto thoſe who have the rule over them in the Lord. O Chriſtian! humble and pious, yet diſturbed with doubt; be not miſled by the fallacious writings of highly reputed men. Behold the principle which lies at the bottom of all

their ſpecious reaſonings, for it is this, that Chriſtians have need of miniſters as inſtruments for the purpoſe of offering up their prayers, praiſes or thankſgivings unto God, but no need of miniſters as inſtruments for the purpoſe of conveying, as from God, declarations of pardon, inſtruction in righteouſneſs, or means of grace. Be thou perſuaded, pious ſoul, with me, that either there can be no church-government on earth, and that the very pretence of ſuch a thing is folly, or what is worſe, impoſture; or elſe that there is ſuch a government in the Church as muſt poſſeſs authority and power too great for man to give or take away."

On POPE's lax doctrine on this important topic his reflections are equally wiſe.

Pope writes "An honeſt man's the nobleſt work of God." Here, no doubt, we read a very noble ſentiment; but when the ſame author writes,

"For modes of faith let ſenſeleſs zealots fight,
"His can't be wrong whoſe life is in the right;"

if hereby he meant to ſuggeſt that men are not equally as much obliged to acquire right principles of action and to profeſs them when acquired, as to act well; and if he never lived to think of the obligations of mankind with a more correct judgment, then inevitably it muſt be my firm concluſion; that more ideas belong to the character of an honeſt man than ever entered into the mind of Mr. Pope. Theſe expreſſions may poſſibly be ſo explained as to ſave the credit of the Author; yet, indeed, I cannot but fear that men of high reputation for morality, who are, at the ſame time, lamentably defective in the principles of true religion, will be miſled by them to flatter themſelves with thoughts of ſecurity; wherefore I pray that it may be known univerſally, from what the Holy Scriptures, the word of God, is to be learnt, that all men are obliged not only to believe in the means for the attainment of righteouſneſs, but alſo openly to confeſs their faith; 'for with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.' Rom. x. 10. Behold, the Lord cometh to judge the world in righteouſneſs; therefore now either to avoid the knowledge of the Lord's will, or to be aſhamed of the truth of the Goſpel when known, cannot poſſibly be the way to be found of him in peace."

Mr. Luke appears to be a ſound divine, and enforces the truths of the Goſpel with feeling and energy.

POLITICS.

The Boa Conſtrictor: an illuſtration from the Natural, of what has appeared in the Political, World: ſuggeſted in conſequence of a Recollection of Events which was proved by a late French ſemi-official Publication in the Moniteur: concluding with ſome Conſiderations reſpecting Negociation. By the Author of the new Theory of Cheſs. 8vo. 1p. 18. 1s. or 9s. per Dozen. Hatchard. London, 1801.

THE Author of this little Tract compares France to the deſtructive ſerpent, known by the name of *Boa Conſtrictor* "who firſt ſlavers and then ſwallows its prey."

The

The ſimile is juſt and, in the delineation of its various features, the author diſplays goodneſs of intention, juſtneſs of thought, and ability of execution.

The curious ſemi-official paper which lately appeared in the *Moniteur* he truly conſiders as *anti-pacific*, and naturally expreſſes his ſurprize that the word *equilibrium* ſhould be found in it.

On the terms of peace he thus expreſſes himſelf.

"The arguments which France had for the indiſſoluble annexation of tracts, which the fortune of war had thrown under what ſhould have been but a temporary graſp, vaniſhing ſucceſſively from the teſt of nice and equitable aſſay, reſolve themſelves into one. When in the moment of negociation, ſhe was brandiſhing her gleaming ſword in the eyes, and pointing her flaſhing cannon at the hearts, of the defenceleſs States, whoſe principal places her armies occupied, her claim for keeping ſuch extenſive provinces, her anſwer to the reaſons for reſtoring them, the reply with which ſhe ſtifled the ſtrong calls for attention to the *equilibrium* of Europe, which came with propriety from the conquered, however varied under a thouſand diſguiſes and diplomatic gloſſes, could be no other than ſimply this; 'We have got firm footing in theſe rich countries, and as it is impoſſible that any effort made by people on their knees, to reſtore them, can ſucceed, we can hear nothing about right, and the uſage of war—we inſiſt upon retaining the dominion of theſe principalities and territories for ever. The matches are lighted. Not another word.'

"Britain, in treating with France, and the victims of her friendſhip, can uſe a ſimilar language with undiminiſhed force, to rebut and ſtifle the many reaſons which the principals of France can, no doubt, now recollect for reſtoration, But perhaps no Briton could uſe this language to any foe, unleſs we had this additional argument, which places us, though we refuſe to relax, on the vantage ground of juſtice, namely, that a retention of our colonial conqueſts, made from France and the powers which have ſubſerved to her, is neceſſary to counterbalance, and will but imperfectly remedy the danger accruing to the independence of Europe, from the enormous continental acquiſitions of the Republic.

"I will not loſe ſight of a ſufficient argument, by purſuing a ſtrong auxiliary one, or I would aſk the neutral world whether or not we are entitled to any *ſalvage*, for contributing, with all our ſtrength and reſources, to prevent the entire wreck of Europe?

"If the dread of a new coalition, or ſome revived attention to the principles of juſtice, or a deſire to recover her commerce, ſhould induce the *Great Nation* to conſent to this conſiderable counterpoiſe, againſt her vaſt acceſſion of territory, and againſt farther derangements in the ſyſtem of Europe, of which we cannot know the danger, till we are certain that they can be conſolidated, how far ought we, raiſed above the neceſſity of conſulting any other than Britiſh ſentiments, to purſue a baſis of negociation, which leaves us the proprietors or the truſtees of all that we have conquered? Our aſſiduous deſire to cultivate equity, and expediency, will be governed by circumſtances. In a dependency, where we ſhould have had no pretence to raiſe ſo much as a ſentry box, unleſs the adventurous rapacity of the Republic had ſeized it from a great empire with whom ſhe was in amity, the moſt moderate, the freeſt from avidity, will look for ſuch an eſtabliſhment as ſhall prevent, by the preſence of Britiſh troops, the recurrence of future ſurprize to our ally, and of future alarm for our Indian ſettlements."

ſettlements: but, while foreſight and vigilance, juſtified by their objects, will lead us to inſiſt on a partial retention here, and an entire and laſting one in ſome other parts of the world, magnanimity will incite any reſtorative ceſſion—even to the power who has the habit to ſurmount, of darting the javelin of war in the attitude of peace,—not inconſiſtent with the convaleſcence of Europe, the preſervation of the ſtates who have not ſuffered diſſolution in the boſom of France, or in the boſom of her little brood of *Conſtrictors* in Italy, the maintenance of a ſtrong counterpoiſe againſt the increaſing ability for offence of the great mutilator and abſorber, the continuation of tranquillity where it has not been diſturbed, the ſecurity of parts abroad of which any change in the poſſeſſion would affect Europe, and for ourſelves at home SECURITY; all ſo well-founded as not to be endangered, though the government, intereſted in guarding againſt any farther encroachments of the *Boa Conſtrictor*, ſhould indulge in diſarmed repoſe. If theſe deſirable bleſſings are not in its hand, peace will not be peace."

POETRY.

Rodolpho, a Poetical Romance. By James Atkinſon, 4to. Pp. 30. R. Phillips. 1801.

THIS is a fair attempt to ridicule the horrific ſcenery which the German Muſe delights to pourtray. The author has proved himſelf to be poſſeſſed of genius, judgment, and taſte; and while theſe pages will be read with pleaſure by the lovers of poetry, they afford a ſure promiſe of better things. His deſcription of SELMA is ſimple and animated,

" A pale purple tint was ſuffus'd o'er her cheek,
And her lips tipt with coral ſo bright;
Her eloquent eyes ſeem'd in ſilence to ſpeak;—
—So graceful her ſtep—her demeanour ſo meek,
That ſhe fill'd every heart with delight.

" With ſuch pleaſure ſhe ſmil'd, and her auburn hair
O'er her forehead in negligence hung;
And thus to a face ſo tranſcendently fair,
Gave a ſaintly expreſſion:—but what can compare
With the ſweetneſs that flow'd from her tongue!"

He is not leſs happy in the *terrific*.

" Now the moon ſhed its light, and his helmet ſhone bright,
He ſnuff'd not the gale of the morn,
Terrific the *Cavern* now yawn'd to the ſight
And dire grinning fiends, with infernal delight,
Now welcom'd each Monſter's return.

" O'er corſes all mangled, and ſkeletons dread,
Impatient they hurried along;
Shrieks, cries of deſpair, ſad forebodings convey'd,
While they tramp'd on the mouldering bones of the dead,
And re-echoed of Ghoſts the dire ſong.

Pale

Pale EMMELINE ſhudder'd, the clock it ſtruck one,
Blood ſtream'd from the wound in her breaſt;
Deep thunder was heard, and the Spectre begun—
"My vengeance"—it falter'd and paſs'd with a groan,
Half-ſuppreſt, to the *horrible feaſt.*

"The Demons then roſe, and receiv'd her with joy,
The CAVERN rang loud with the din;
Ghoſts danc'd in the air, and, triumphant on high,
Quaff'd the blood of the ſlain, while for vengeance they cry,
—Thus they puniſh the CHILDREN OF SIN."

The Poem is dedicated to Lady CHARLOTTE CAMPBELL, a patroneſs as fair in mind and perſon, as the heroine whoſe beauties the Bard has taken ſo much pains to delineate.

The Vernal Walk; a Poem. 8vo. 1s. Croſby and Co. 1801.

TO thoſe who are fond of deſcriptive talents, employed in the delineation of ruſtic ſcenery, and in the narration of "ſimple Tales of Love," in blank verſe, neither devoid of harmony nor taſte, much pleaſure will accrue from accompanying this Ambulator in his "ruſtic rambles" during the moſt pleaſing ſeaſon of the year.

The Vale of Trent; a Poem. 12mo. 2s. Hurſt. 1800.

THE ſcenes here depicted are ſo familiar to *us*; they preſent to our minds ſo many objects which recall the harmleſs pleaſures of youth; when accuſtomed to rove with

"The ſons of Science on the banks of Trent,"

that we have dwelt on them with peculiar intereſt. Nor are they, we conceive, without their attractions for the *general* reader; for the deſcriptions are pleaſing and natural, and the verſe is ſmooth and harmonious.

MISCELLANIES.

A Narrative of the Life of Sarah Shade, Born at Stoke Edith, in the County of Hereford. Containing well authenticated and curious Facts, more particularly during her Voyage to the Eaſt Indies, in the New Devonſhire Indiaman, in the Year 1769; and, in Traverſing that Country in Company with the Army, at the Sieges of Pondicherry, Velore, Negapatam, &c. &c. Together with ſome extraordinary Accounts of the Ferocity of Tigers, Jackals, Piah Dogs, Vultures, &c. Taken down by ſome Gentlemen, and publiſhed for her Benefit. 8vo. Pp. 44. 2s. Hatchard. 1801.

THE benevolent purpoſe for which this Narrative is publiſhed, to afford relief to a diſtreſſed woman who appears to have experienced the viciſſitudes of fortune in no common degree, entitle it to particular attention, and induce us to recommend it ſtrongly to general peruſal. It contains a number of moſt wonderful occurrences, and repreſents Mrs. Shade as a woman of extraordinary courage and conſtancy. She ſeems to have had many

"hair

"hair breadth 'ſcapes" not only "in the imminent deadly breach," though even there ſhe has fought and bled, but in various ſituations of life. One of theſe we ſhall extract. It occurred during her reſidence at Tritchinopoly.

"Being in the habit of keeping pigeons in a place ſhe had erected for them near her own habitation, and one morning, very early, hearing the pigeons diſturbed, ſhe went out to ſee what was the cauſe of it, when ſhe perceived a tiger cat in the act of ſeizing one of her pigeons, on which ſhe had the reſolution to catch up a ſtick with intent to reſcue the bird. At this moment the animal dropped the pigeon, and made a ſpring at her; when, ſtooping down to avoid the attack, and placing her hands together to keep the animal off, the tiger cat literally ſeized both her hands in his mouth, when fear gave her the reſolution to graſp hold of the root of his tongue, ſo as to prevent, in a great meaſure, the animal's endeavours to bite her, though ſhe bears to this day the marks of the conteſt; and lay long, in conſequence, in a deſperate ſtate, attended by Doctors Lucas and Sinclair, who were attached to the garriſon; but was ultimately cured by a poor Portugueſe woman, who had come to aſk the charity of a ſeer of rice. Such was the malignity of the bite and ſcratches of the animal, that ſhe ſwelled to an almoſt inconceivable degree; and but for the timely appearance of her huſband, and Serjeant Lamb of the Artillery, ſhe would inevitably have fallen a ſacrifice to her temerity; for though her huſband pierced him with his bayonet near the heart, and Serjeant Lamb on the flank, it was with the greateſt difficulty they could overcome the animal, and keep him down—a fact notorious to all the garriſon, who flocked to ſee the creature when dead. Indeed, there is at this moment a man of the name of John Anderſon, an out-penſioner of Chelſea Hoſpital, then a ſerjeant at Tritchinopoly, who well remembers the circumſtance."

Another extraordinary inſtance of the ſingular ferociouſneſs of the tyger is related in the following paſſage.

"During one of the excurſions from Tritchinopoly to Madras, with two battalions of ſepoys, commanded by Captain Watts, another incident happened, ſhewing the undaunted ferocity of the tiger. A young woman, a native of the country, by whom Lieutenant Kennedy had a ſon, and who was near her time with another child, was carried off in the middle of the ranks, whilſt riding on a bullock, by a large tyger, who ſprang from out of the jungle, and ſeized her by the throat. The detachment halted in conſequence; and, after a three days ſearch, diſcovered the retreat of the animal, which proved to be a female, having two whelps about the ſize of terrier dogs. The dam was ſhot, and the young taken alive, and ſecured by muffling the fore paws, and muzzling their mouths. In the den, which was of the ſize of a moderate room, and in which a man could ſtand upright, were diſcovered various ornaments of dreſs; among the number, of which the narrator was an eye witneſs, ſhe recollects the following articles, beſides thoſe worn by the unfortunate female juſt mentioned; a ſtar of real pearls ſet in gold, a gold watch, two ſilver watches, ſeveral pieces of gold chains much mutilated, a number of gold rings, and a gold ſnake, large enough to go round the body of a man, of conſiderable value, with various other valuable articles, and many bones belonging to unhappy perſons who had fallen victims to the animal's ferocity. The two young tigers were afterwards ſent as a preſent to the Nabob of Tritchinopoly."

This

This poor woman is now the wife of a carpenter, who lives in Marybone, and is reduced, by the hardneſs of the times, to ſolicit relief from the public.

Narrative of the ſingular Adventures and Captivity of Mr. Thomas Barry among the Monſipi Indians, in the unexplored Regions of North America, during the Years 1797, 1798, *and* 1799, *including the Manners, Cuſtoms, &c. of that Tribe; alſo a Particular Account of his Eſcape, accompanied by an American Female; the extraordinary Hardſhips they encountered; and their ſafe Arrival in London.* Written by himſelf. 12mo. 1s. Neil, Sommer's Town, near London, 1800.

THESE adventures are not unintereſting; but whether the Narrative be genuine or be the offſpring of imagination we confeſs our incompetency to decide. We have not yet forgotten the impudent impoſition of the German Cabinet-Maker, the *ſoi-diſant* Traveller, D'Amberger.

The Sceptic. 8vo. Pp. 70. Weſt and Hughes. London. 1801.

MR. DAVY'S experiments on light are here made the object of much humourous ſatire, though as Mr. D. had formally retracted his opinions on this ſubject, the ſhafts of ridicule ſhould not have been directed againſt him. "*Virtus ſine ullo marcet adverſario.*" The doctrines of ſome of our modern chemiſts are treated with no leſs ſeverity; and form the ſubject of many a ſarcaſtic joke.

Lavater's Looking-Glaſs; or Eſſays on the Force of Animated Nature, from Man to Plants. Dedicated to the Ducheſs of Devonſhire. By Lavater, Sue, and Co. 8vo. Pp. 209. 5s. 6d. Richardſons. London. 1800.

A BRIEF compilation from *Lavater's* viſionary work on Phyſiognomy.

Correſpondence relative to the Stationing of a Troop of the 4th Regiment of Dragoons, in the County of Carnarvon. 8vo. Pp. 54. 2s. 6d. Cadell and Davies. 1801.

IT appears that at the beginning of the preſent year, apprehenſions of an inſurrection among the quarry-men in the county of Carnarvon were entertained by ſome of the Magiſtrates of that diſtrict; in conſequence of which a troop of the fourth regiment of dragoons was ſent to Carnarvon and Bangor. The Letters that paſſed on this occaſion conſtitute the correſpondence before us; which appears to have been publiſhed by one of the Magiſtrates (for there was a difference of opinion among them) who did not conceive the preſence of the troops to be neceſſary. But ſurely this gentleman ſhould be convinced of the juſtice of an old maxim of police, that *prevention is the beſt remedy.*

Report of the State and Progreſs of the Inſtitution for the Relief of the Poor of the City of London and Parts adjacent; ſituate in New Street and Friar Street, Blackfriars; with a Liſt of the Subſcribers. 8vo. 1s. Phillips, Lombard Street.

BY this report it appears that the whole quantity of ſoup delivered to the poor applicants in ninety-four days, was 120,416 quarts, which were

ſold

ſold at one penny per quart, while it coſt the Subſcribers three-pence. Rice, potatoes, and pickled herrings were alſo diſtributed on terms equally reaſonable. The New River Company, we are told, ſupplied the premiſes with water, and the Phœnix Fire Office enſured them, *gratis*. Theſe inſtitutions, in ſuch times as the preſent, are highly meritorious; but great care ſhould be taken not to encourage falſe hopes of their *permanency*, which, we ſcruple not to ſay, would prove hoſtile to exertions of induſtry, and an encouragement to habits of idleneſs and diſſipation.

REVIEWERS REVIEWED.

The Hiſtory of Scotland from the Union of the Crowns on the Acceſſion of James VI. *to the Throne of England, to the Union of the Kingdoms in the Reign of Queen Anne.* By Malcolm Laing, Eſq. 2 Vols. 8vo. Cadell and Davies, London; and Manners and Miller, Edin. 1800.

WHEN we found this Squire profeſſing, in his preface, to have illuſtrated "conciſely, the moſt diſputed paſſages concerning the origin and continuance of the civil wars, the character and motives of Charles I. and *the cauſe of his death*;" it naturally occurred to us, that he muſt have got acceſs to ſome original records which had eſcaped the reſearches of all his predeceſſors, and enabled him to correct the miſtakes of Clarendon, of Hume, of Guthrie, and of Smollet. Great therefore was our ſurpriſe to learn, that, except a few manuſcripts, of doubtful importance, communicated by Mr. Erſkine of Mar, Mr. Clerk of Elden, and the honourable Mr. Maule, he had ſeen little or nothing on that period of our national hiſtory, which had not been previouſly peruſed by Hume; and that to ſerve his purpoſes, he had quoted unfairly the curious and valuable work of Spaldings, entitled "The Hiſtory of the Troubles in Scotland from the year 1624 to 1645."

This ſurpriſe was not leſſened by his citing, as the work of an accurate hiſtorian, the manuſcript of Celderwood, who, in the Supplement to his Account of the Church of Scotland, publiſhed from that manuſcript, proclaims himſelf a party-man, entitled to very little credit. "In the preceding hiſtory, ſays Celderwood, I have inſerted only ſuch acts, articles, and anſwers to queſtions, as belonged to the ſcope of the hiſtory, and *form of church government*; ſome few, excepted, touching corruptions in the worſhip of God, or the office and calling of miniſters. But becauſe there are other acts and articles neceſſary to be known, I have SELECTED SUCH AS ARE OF GREATEST USE; paſſing by ſuch as were TEMPORARY, or concerned only TEMPORARY OFFICES!!" Celderwood was a zealot for the Preſbyterian government of the church, and conſidered no acts as *uſeful* but ſuch as were paſſed in ſupport of that plan of eccleſiaſtical polity. Hence may be formed a judgment of his *ſelection*, as well as of our author's impartiality in appealing to that *ſelection* as authentic hiſtory; and hence too may we account in part for the very favourable character given of this work in the Critical Review.

We feel ourſelves grateful, as we ought to be, for the information given by our author, in his preface, of the principles which guided his pen, when compiling the volumes before us; but, as we ſhould ſoon have diſcovered theſe

theſe principles by an attentive peruſal of his work, we are ſtill more indebted to him for informing us of what, without his aid, we could never have diſcovered—the infinite ſuperiority of Mr. Laing, in critical acumen, over all others who have hitherto examined the great queſtion, "whether Mary Queen of Scotts was acceſſary or not to the murder of her huſband?" This queſtion, ſays he, "when reviewed by Goodal, was *decided* by Hume and Robertſon; but the *declamatory* apologies, which have ſince appeared, ſerve only to perplex, and to render the controverſy more obſcure than ever." Tytler and Whitaker then are declaimers—cloudy declaimers!! This is truly a diſcovery, which, as it affects the character of the former of theſe apologiſts, eſcaped the ſagacity of HUME and ROBERTSON themſelves, of Dr. DOUGLAS, now biſhop of Saliſbury, Dr. JOHNSON, Dr. JOHN CAMPBELL, Dr. SMOLLET, Dr. HENRY the hiſtorian, and the Lord Chancellor HARDWICKE. His Lordſhip, who, as a lawyer, was perhaps *not inferior* even to Mr. Laing, declared Mr. Tytler's Enquiry to be "the beſt concatenation of circumſtantiate proofs brought to bear upon one point, that he had ever peruſed;" and Dr. Henry, whoſe prejudices, if he had any, muſt have leaned to the other ſide, ſays, in a letter publiſhed in the *Tranſactions of the Antiquarian Society of Scotland*, that "he would be a bold man who ſhould now publiſh an hiſtory of Queen Mary in the ſame ſtrain with Hume and Robertſon."

Mr. Laing is this man of courage. "As the work under review forms a continuation of Robertſon's Hiſtory of Scotland, with which it coincides (in what pray?) It is my deſign, ſays he, to add, in a ſmall preliminary, or rather intermediate volume, an hiſtorical and critical diſſertation on the acceſſion of Mary Queen of Scots to the murder of her huſband. A clear and conciſe deduction of facts, in the order of time, and a critical examination of the letters, ſonnets, and other evidence, are ſtill requiſite to eſtabliſh the innocence, or the guilt of Mary, on a better foundation than the perverſion of every hiſtorical fact."

The perverſion of every hiſtorical fact is indeed no good foundation on which to eſtabliſh any thing; but have Goodall, Tytler, and Whitaker perverted every hiſtorical fact? So thinks our author, and in a *preliminary* volume he is to correct their miſtakes. This is kind; and it will likewiſe be manly, if he publiſh the preliminary volume, while Whitaker, the ableſt of all the declaiming apologiſts, retains ſufficient health and vigour to travel over the rugged road of controverſy a ſecond time. In the natural order of things, indeed, that wonder-working volume ſhould have been publiſhed before the volumes to which it is *preliminary*; but common rules are eſtabliſhed only for common men, and Mr. Laing is genius! Great, however, as he is, it will not be prudent to delay the publication too long, leſt the delay ſhould be attributed to ſomething far different from the author's confidence in the goodneſs of his cauſe; for, as Whitaker is certainly a patient inveſtigator as well as an able reaſoner, if the volume make not its appearance before he go off the ſtage, ſome carping critic will be apt to ſay that Mr. Laing ſhrunk from a conteſt with ſo powerful an opponent.

Having thus noticed with due reſpect what our author promiſes to perform, we now proceed to conſider, with equal reſpect for his tranſcendent abilities, what he has actually performed as an hiſtorian of Scotland. During the period that our James I. ſwayed the ſceptres of both kingdoms, Mr. Laing ſeems not to have made many diſcoveries. He is indeed ſome-

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what ſurprized that the Scottiſh monarch, "without the aid of diſtinguiſhed merit, and almoſt without an effort, ſhould have arrived *to* (at) the undiſturbed poſſeſſion of three kingdoms;" but as *liberty and equality and the rights of man*, were not then in faſhion, it does not ſeem to *us* ſurpriſing that the Engliſh nation, which had ſmarted ſo long under the bloody conteſts of the Houſes of York and Lancaſter, admitted quietly and even chearfully the undoubted heir of both houſes to the undiſturbed poſſeſſion of the throne of his anceſtors.

Our author ſeems to have a deep-rooted averſion to the Highland clans, particularly the *Macdonalds*, *Colquhouns*, and *Macgregors*. Yet he admits that thoſe people, though barbarous during the reign of James, "were not unſuſceptible of a *ſlight* civilization;" though it is with great reluctance that he allows to that monarch any merit for the various attempts which he made to civilize them! James is indeed no favourite with him. Even his attempt to unite the kingdoms, which was a meaſure that found policy ſurely dictated, draws no praiſe from the pen of Mr. Laing. Becauſe the monarch propoſed a religious as well as a civil union, our author writes with almoſt as much acrimony againſt the hierarchy, as if he were indeed a Chriſtian zealouſly attached to the preſbyterian government of his mother church; whilſt, on other occaſions, he expreſſes himſelf in ſuch terms as would lead a critic of charity leſs than that which thinketh no evil, to queſtion his belief in revealed religion. The Preſbyterians of that age accompliſhed the reformation in Scotland "by the ſword of the congregation, and juſtified their reſiſtance, we are told, from Scripture; but the degradation of the unhappy Mary was vindicated by the claſſical pen of Buchanan, the firſt modern who eſtabliſhed the authority of the ſovereign on the original compact, or conſent of the people; and aſſerted their inalienable right to *reſiſt oppreſſion*, and to *chaſtiſe their tyrant*. His doctrines inſerted a vigorous root in the nation: their branches were watered by the benedictions, trained and cheriſhed by the care of the church. But the principles of Buchanan made no durable impreſſion on his pupil!!"

It would indeed have been ſtrange if ſuch principles had made on the mind of the king any other impreſſion than that of abhorrence not only of their author but alſo of all by whom they were watered, trained, and cheriſhed; and Mr. Laing, perhaps without intending it, has made the beſt apology (if ſuch a meaſure ſtood in need of an apology) for James's ſtrenuous endeavours to bring the Church of Scotland to an exact conformity with the Church of England. The difference in the conſtitution and worſhip of thoſe churches was not then ſo great as is commonly ſuppoſed. Our author admits that ſo early as 1560 a kind of epiſcopacy had been eſtabliſhed in the Scottiſh Church; and it has been proved by an anonymous writer of great learning * that no idea of introducing a perfect purity into

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In a work entitled "The fundamental Charter of Preſbytery as it hath been lately eſtabliſhed in the Kingdom of Scotland, examined and diſproved, by the Hiſtory, Records, and public Tranſactions of our Nation." This work was printed in London for G. Brome, 1692; and its author has evidently been a deprived Scotch clergyman. What his name was we know not; but he has thrown much light upon the early hiſtory of the reformed church in that kingdom; and his *fundamental Charter*, notwithſtanding

into that church had occurred to any man till the arrival of Mr. Andrew Melville from Geneva in 1574. It appears likewiſe that, at firſt, the Scoth reformers made uſe of the Engliſh liturgy in their churches, till Knox and others compiled a liturgy for themſelves; ſo that when King James was puſhing his favourite project, extemporary prayer in public was but a novelty in Scotland.

The innovations propoſed by that monarch amounted indeed to nothing more than, 1. "That the euchariſt ſhould be received in a kneeling poſture. 2. That it ſhould be adminiſtered in private, in extreme ſickneſs. 3. That baptiſm ſhould be adminiſtered in private if neceſſary. 4. That epiſcopal confirmation ſhould be beſtowed on youth. 5. That the deſcent of the ſpirit, the birth, paſſion, reſurrection and aſcenſion of Chriſt, ſhould be commemorated as annual feſtivals in the church." In his remarks upon thoſe articles, which were denominated "the five articles of Perth," the author betrays extreme ignorance of the doctrine and worſhip as well of the primitive church as of the various churches of proteſtant Europe. As he is no divine, an accurate knowledge of ſuch things was not perhaps to be expected from him; but ſurely every man ſhould forbear from cenſuring religious doctrines and practices, of which he has ſtudied neither the truth nor the propriety. With reſpect to kneeling at the Lord's ſupper, it does not appear indeed to have been an innovation. It is true, that Knox is here quoted as ſaying, in the firſt book of diſcipline, "Chriſt ſat at ſupper with his diſciples, therefore ſit we;" and ſuch, we doubt not, was the caſe in ſome parts of the country; but Mr. Spelding aſſures us *, that ſitting at the Lord's table occaſioned great murmuring in Aberdeen as a practice never heard of till 1642 when it was firſt introduced by Mr. *Andrew Cant*, a covenanting miniſter. It would appear therefore that, in 1617, when the King was ſtruggling for a uniformity of public prayers and the adminiſtration of the ſacraments in the two churches of England and Scotland, there was no uniformity of theſe things in the Church of Scotland herſelf; and this circumſtance furniſhes a further vindication of the conduct of James in attempting to bring her over to the practice of the Church of England.

Our author cenſures that monarch with great ſeverity for introducing into Scotland two courts of high commiſſion, which he repreſents as tribunals more arbitrary than even the high commiſſion and ſtar-chamber, which were then eſtabliſhed in England; but his repreſentation is extremely unfair. The Scotch courts of high-commiſſion were neither more nor leſs than courts of appeal from the inferior judicatures of the church, and that too only on matters which were regulated by the canon law. One was eſtabliſhed in the eccleſiaſtical province of St. Andrews, and the other in that of Glaſgow; and we refer to any lawyer, who is not determined to find every thing wrong which was done by the ſovereigns of the Houſe of Stuart, whether the rules for their procedure (which may be ſeen in Spotwood) be calculated to promote the purpoſes of tyranny.

But it is not ſurpriſing that Mr. Laing ſhould condemn the eccleſiaſtical politics of James, when he blames even his efforts to preſerve the peace of

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ſtanding the quaintneſs of its title, is written with great moderation, and might have been conſulted by Mr. Laing with at leaſt as much advantage as Celderwood's hiſtory.

* *Hiſtory of the Troubles, &c.* Vol. II. pages 43 and 108.

ſociety

ſociety, and to bring under ſubjection to the law, robbers, aſſaſſins and traitors. He repreſents "the inhabitants ſituated on the confines of the two kingdoms as the moſt fierce, rapacious and turbulent banditti that ever exiſted. Their morals were licentious; theft, robbery and murder were honourable; perjury, adultery and inceſt were familiar crimes." To reclaim ſuch wretches, or, if they were irreclaimable, to deprive them of the power of harraſſing their peaceable neighbours, a plain man would hardly deem any meaſures too ſevere. But liſten to our humane hiſtorian. "Their civilization was attempted, when in conſequence of the acceſſion they had ceaſed to be formidable. To prevent their depredations, arms and the uſe of horſes were vainly interdicted. To reduce them under the coercion of the laws, the moſt deſperate were conducted by Buccleugh to the Belgic wars; the moſt *criminal* or unfortunate were extirpated by the *cruel policy* of Dunbar!!" Pray, Sir, to whom was this policy cruel?

The government had laboured with ſome ſucceſs to put an end to feuds and hereditary quarrels. Lord Maxwell, however, perſiſted in deciding a diſputed right in the field, for which he was impriſoned by order of the Privy Council; but having eſcaped from confinement, he was purſued as an outlaw, and his life was preſerved only by the *exemplary* fidelity of his domeſtics and friends. "*Perſecution* rendered him deſperate, and prone to *avenge his domeſtic reſentments*; (this is a new phraſe which it is hoped the author underſtands) and the chieftain of the Johnſtons, who had formerly ſlain his father, was invited to an amicable conference and treacherouſly murdered." After the perpetration of this crime Lord Maxwell either fled from the kingdom or had addreſs to conceal himſelf from the emiſſaries of the law; but being diſcovered ſome years afterwards he was executed; and the execution of this aſſaſſin is attributed by our author, not to the juſtice of the government, but to the avarice and pernicious politics of the kinſmen of Carre, Earl of Somerſet!

Mr. Laing indeed often expreſſes himſelf as if he had very ſingular notions of right and wrong. Speaking of the diſcoveries, reſpecting Govrie's conſpiracy, which were made, after the acceſſion of James to the throne of England, he ſays,—

That "a notary in Eyemouth, whoſe name was Spratt, had divulged ſuch particulars as indicated a perſonal knowledge of the crime. When apprehended and examined by the Privy Council, that notary ſeems to have perſiſted, above two months, in a denial of the fact, or in declarations to which no credit was given. But he confeſſed, at laſt, that the conſpiracy had been concerted between the Earl of Govrie and Logan of Reſtelrig, whoſe confidential ſervant was employed as a meſſenger to interchange their letters; that the correſpondence was afterwards inadvertently communicated by Bowr, the ſervant, to Spratt his friend, who purloined a letter from Govrie, and another from Logan, which had been returned by the Earl as ſoon as it was peruſed. As his gratitude to Logan his benefactor, or fidelity to the ſervant, had concealed the conſpiracy during their lives, Spratt was arraigned on his own confeſſion, and by thoſe laws, which, on ſome occaſions, may render *private virtues* a public crime, convicted of the conſtructive treaſon, which he forbore to reveal." Is it a *private virtue* to conceal a treaſonable conſpiracy?

That the brother of Govrie had conſpired againſt the life or liberty of the King our author admits; but he contends for the innocence of the

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Earl himself as well as of Logan of Restelrig. One of his arguments for the innocence of Logan is too curious to be passed without notice.

Spratt, says he, "when exposed to the torture, acknowledged the forgery of the letters," from which the guilt of Logan was inferred; "but a promise from the Earl of Dunbar to provide for his family induced him, *it is said*, to renew his former confession, when assured that his *life was forfeited*, and his execution *certain*. His confession was uttered in despair, when *he was resolved to die, and had no thought nor wish to live!*" That many a hardened villain has with his last breath uttered a falshood will not be controverted; but we believe this is the first time that credit has been refused to a man's confession, *because* it was uttered when he knew that his execution was certain, and had neither thought nor wish to live!!

The principal conspirator against the King, Mr. Laing *supposes* to have been the Queen, and her only instrument Mr. Alexander Ruthven, brother to the Earl of Govrie. This idea is not new. Though not adopted it was noticed by Robertson; from him taken up by the redoubted Pinkerton; and interwoven by our author with the thread of his history. We shall not enter into its merits, but refer our readers for satisfaction on the subject to Robertson's History of Scotland, Arnott's Criminal Trials, and Pinkerton's Hypothetical Dissertation, published at the end of the first volume of the History under review. In the mean time, we may venture to assure our author, that, if he bring not forward much more cogent arguments for the guilt of Mary, than his friend has urged for the guilt of Anne and the innocence of Govrie, his preliminary volume will not hurt the credit of the declamatory apologies of Tytler and Whitaker, nor probably make a single convert from their opinions.

(To be continued.)

The Speech of the Hon. Charles James Fox, on the Motion for an Enquiry into the State of the Nation, on the 25th of March, 1801. *To which is added an Appendix, illustrating some Passages of the Speech, and contributing to the Means of forming a full Judgment upon the most momentous Questions that agitate the Public in the present Crisis.* Pp. 80. 2s. 6d. Debrett. 1801.

OUR readers have so long been accustomed to the political declamations of Mr. Fox that they will scarcely expect that we should enter into an analysis of the speech now before us, which, with few exceptions, is nothing more than the repetition of an "oft told tale." He condemns the conduct of our ministers in their treatment of the Northern Powers, (and indeed what part of their conduct has he not condemned?) and expresses a wish to impose limitations on our *right of search* which would nearly render it nugatory. What however we certainly did not expect to find here, is a confession that France has been proved, by the experience of ages, to be *a kind of natural enemy* to this country. In 1787, indeed, Mr. Fox did not attempt to *qualify* the character of France in this Jesuitical manner; he then spoke out and called her positively our *natural enemy*, and loudly deprecated all kind of connection with her. But the virtuous Republic, it seems, has charms for him which the monarchy had not. We were equally surprized at another admission of this orator; he now allows that "*Jacobinism is stronger than ever*," though he has invariably represented it as a bugbear, and regularly resisted every measure which has been proposed by Ministers, for checking its destructive progress!

Speaking of the *Change* in the Miniſtry, he ſays, "No change can be for the worſe." Every man in the country, we apprehend, could tell him a different ſtory, but it is in vain to refer Mr. Fox, and his worthy aſſociates, *Meſſrs. Sheridan and Co.* to the looking-glaſs, for a confutation of their ridiculous aſſertions on ſuch a ſubject as this. "I defy," he adds, "the evil genius of the country to pick out an equal number of men from any part of England, whoſe meaſures could, in the ſame length of time, reduce the country to a more deplorable ſtate than that in which the retired Miniſters have left it." He then diſplays his anger at the appointment of the preſent Miniſters, and his mortification at the neglect of himſelf and his aſſociates.

Catholic Emancipation Mr. Fox preſcribes as a panacea for the diſorders of Ireland. Any thing that can tend to excite confuſion appears to be congenial with the diſpoſition of this political recluſe! But enough of this; the Appendix contains ſome partial extracts from particular treaties which prove nothing more than that we have, on particular occaſions and for particular purpoſes, conſented to limit or ſuſpend an undoubted and acknowledged right. The few remarks which the Editor has added are flippant and irrelevant.

The *Monthly Reviewers* have, in their contemplation of this ſpeech, certainly heard with different ears, and ſeen with different eyes, from ours; for they have heard that "it excited, as it merited, general attention," and have diſcovered in it the marks of "an *able* and *eloquent* ſtateſman." If they had condeſcended to point out the paſſages which exhibited thoſe indications, or which ſupplied any claim to ſuch attention, we might have been enabled to meet them on equal ground, and the public might have decided between us; but as *they* have contented themſelves with a ſimple *affirmation*, we muſt content ourſelves with a ſimple *negation*; and we can ſafely ſay, that, from all we have heard reſpecting this ſpeech, it produced leſs effect in the Houſe, than moſt ſpeeches from the ſame orator; nor will it produce any greater effect on that part of the public who are proof againſt confident aſſertions devoid of proof, and falſe reaſoning deſtitute of ſolidity.

MISCELLANIES.

JAMES AUSTIN.

IN our laſt Number, p. 196, we noticed a ſingular inſtance of individual induſtry, recorded in the 15th Report of the Society for bettering the Condition of the Poor, in the conduct of JAMES AUSTIN, a journeyman bricklayer, of Shelford, in Cambridgeſhire, who, with a wife and four children to maintain, has, in the courſe of ten years, by extraordinary exertions of perſonal labour and economy, built himſelf a comfortable houſe which he begun with only fourteen ſhillings in his pocket. At the ſame time, we expreſſed a wiſh to know what wages this induſtrious man had received from his maſter. We have ſince received a letter from a moſt reſpectable clergyman who reſides in the neighbourhood, and who, in conſequence of our enquiry, walked over to the humble habitation of theſe deſerving cottagers and obtained from them the following information

"At the time he began building his cottage he made about eleven ſhill-

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ſings a week by his work. His harveſt-wages were about two guineas; and ten ſhillings a week board wages, which amounted in all to about four guineas. But the winter following being a very hard winter, he ſometimes could not earn above three ſhillings a week, and was often without any work at all, when he employed himſelf at home in any jobs about the houſe, or in breaking up his garden-ground with a mattock, his neighbours laughing at him, and telling him it would never bear any crops. His eldeſt brother at that time took his eldeſt boy to work with him for which he gave him his board. Proviſions, however, were then much cheaper than they are now, the half peck brown loaf at that time coſt but nine pence. He now earns about fifteen ſhillings a week; and his boy nine ſhillings. The expence of finiſhing his houſe will be, he thinks, about ten guineas for flooring the two chambers and two guineas for flooring the lower room with bricks. His barn (or outhouſe, mentioned in the note, p. 180, of the Report) he thinks will coſt about ten guineas more, if he does the chief of the carpenter's work himſelf, the great expence being the bricks for the underpinning; he has ſome old wood by him to make the *ſpars*."

"In my laſt communication with him I was particularly pleaſed with the account he gave me of his eldeſt ſon, John. He has often, by way of encouragement, told him he might take the money for ſuch and ſuch jobs for himſelf, and he often ſcrapes together a few pence or a ſhilling or two for other odd jobs, or by the generoſity of others. This money is always employed uſefully, either in purchaſing cloaths for himſelf, or in any little matter about the houſe he may take a fancy to have done. He had once got nine-and-twenty ſhillings, with which he went to Cambridge and brought home two pigs for the uſe of the family. His manner is very civil and pleaſing.

"Joſeph Auſtin once wiſhed to have mortgaged his houſe and premiſes to purchaſe materials for completing it, but no one was willing to let him have them, ſo great was the prejudice againſt this ſingular undertaking."

Anxious, as well for the ſake of rewarding virtue, as for the purpoſe of inducing others to follow ſo laudable an example, and to aim at the acquiſition of independence by the beſt of all means, thoſe of honeſt induſtry, we have reſolved to open a ſubſcription for this truly deſerving man. We therefore give this notice, that donations, however ſmall, will be thankfully received, by Mr. Whittle, at the Anti-Jacobin Office, Peterborough court, Fleet-ſtreet, and by Meſſrs. Cobbett and Morgan, at the Crown and Mitre, Pall-Mall; of whom any farther information reſpecting James Auſtin may be obtained. So ſoon as a ſufficient ſum ſhall have been received to enable him to complete his houſe and barn, it will be tranſmitted to the worthy clergyman, who has favoured us with the above particulars, and who will take care to ſee it appropriated to the purpoſe for which it is beſtowed.

THE RETROSPECT.

I THINK it right Sir, to ſend you a faithful narrative of the diſturbance which recently took place in the Weſt Riding of the county of York, as far as it could be aſcertained by an attentive obſerver. About three weeks before the advertiſements in the public papers appeared, calling meetings to clamour for peace, the *Diſſenters* ſeemed to be in a conſiderable degree of ferment; and ſome of them expreſſed their knowledge that meaſures

of this deſcription were in agitation, at a time when people in general I am convinced had no ſuſpicion of any ſuch intentions. Accordingly a little ſneaking advertiſement appeared in one of our provincial papers requeſting a meeting of a particular deſcription of people in our largeſt commercial town on the market day. Report ſays that great exertions were made at this, and the ſubſequent meetings, to conceal their *origin* by procuring ſome perſon of the eſtabliſhed church to take the chair; and this report is probably true, as a perſon who *aſſerts* himſelf to be of *that deſcription* appears in the firſt inſtance to have been the cat's paw of the party. It was carried at that meeting, at which I underſtand but few perſons of reſpectability appeared, to petition for peace; and the reſolutions were immediately noticed by the *Courier*, not as the reſolutions of the Diſſenters, and wool-combers; but as the reſolves of *the inhabitants* of that extenſive and populous town. This induced a neighbouring gentleman to write in the public paper a ſpirited remonſtrance againſt theſe proceedings, in which he expoſed their origin; pointed out their abſurdity; and warned the freeholders of the county againſt the ſchemes of the conſpirators. *The Diſſenters* took fire at this; and ſuffered a great deal of truth to make its eſcape while they continued off their guard. They waited upon the printer: attacked him with great virulence; and at length gave him to underſtand, that *they* were determined to ſtop the career of this writer; and that a certain counſellor well known for his *patriotic* virtues and *abilities* as a *writer*, had already been applied to againſt him. By alternate threats, and flattery, aided by a little of the *precious* metal, they not only gained admiſſion from the *loyal* printer for three abuſive letters to the gentleman in queſtion, two of them from their prieſts; but abſolutely by their influence *precluded him* from being admitted to anſwer them. Such actually was the conduct of thoſe *friends* to *civil liberty*, as they coxcomically call themſelves where they had *power*, and *influence*. The other meetings appear to have originated with the ſame deſcription of men as the firſt; and one of them at leaſt contained a complete illuſtration of the meaning of the whole buſineſs. A diſſenting manufacturer from a neighbouring village, of ſo little conſequence in his neighbourhood, that I will venture to ſay few gentlemen know him even by ſight, was handed to the chair by another Diſſenter, a worſted mill owner in the town. After the opening of the meeting another Diſſenter, almoſt a perfect ſtranger in the place, into which he was probably introduced for political purpoſes, whoſe father was lately a managing partner at a well known *revolution* mill, began a moſt indecent philippic againſt the miniſtry. He aſſumed, but never attempted to prove that the war had its origin with them. He aſſerted likewiſe that in it they never had had a fixed object; but perpetually ſhifted their ground. The nature of this part of his declamation may be concluded by the gentlemanly epithets of Proteus, Political Mountebank, &c. &c. with which he honoured Mr. Pitt. He proceeded to a general ſurvey of the ſubject of the meeting, and laſtly addreſſed himſelf to the manufacturers; and wool-combers. This was by much the moſt inflammatory and pernicious part of his ſpeech. He dwelt particularly upon the diſtreſſes of the poor; and, not chuſing to recollect the awful viſitation of Providence under which we were then labouring, aſſured above a thouſand of this deſcription of his Majeſty's ſubjects, that all their evils were brought upon them by the war and the folly, and wickedneſs of the miniſtry, when aſſuredly, he as a mill-owner was one of the principal cauſes of the preſſure

under

under which they were ſinking for *want of work*. He contraſted their ſituation not in the laſt year of plenty, but at the beginning of the war with their preſent ſtate; and took every poſſible advantage of this unfair contraſt to irritate their minds againſt government. All his grimace, however, fell ſhort of its effect in conſequence of the artificial manner in which it was conducted. It ſeemed from what followed that ſome oppoſition was expected from one of the clergymen of the pariſh, for a manifeſt attempt took place to ſmuggle up, betwixt the chairman, and the orator, the buſineſs into the compaſs of one or two propoſitions. The clergyman called for order in their proceedings; and aſked the declaimer if he had no reſolutions. The reſolutions were then produced and read. The clergyman after the reading of the ſecond reſolution (that the war was the principal cauſe of our diſtreſs) propoſed to ſubſtitute two of his own in its ſtead; and poſitively declared that, if his requeſt were complied with, he would, induced by the increaſing diſtreſſes of the poor, join the meeting in a petition for peace. He was permitted to read his reſolutions which were.

Reſolved, That the mills and new machinery introduced lately into the woollen manufacture conſtitute one very principal cauſe of our diſtreſs.

Reſolved, That in the petition ſhall be intimated our wiſh that the mills, and machinery ſo prolific of our deſtruction ſhall be put a ſtop to for one ſingle year.

He was immediately oppoſed by the *patriotic mill-owners* in a very tumultuous manner; the orator, and his friend are both of that deſcription, and felt accordingly. The orator, indeed, had the modeſty to be a little confuſed; but he was immediately ſupported by the *impartial* chairman. The clergyman however, from the ſuddenneſs of the move, contrived ſo far to collect the ſenſe of the meeting as to be convinced, that if they could be freed from the influence of the Jacobins apparently ſituated amongſt them for the purpoſe of miſleading them, a great number of the manufacturers continued to retain their ſober ſenſe; and were in favour of his reſolutions. The impartial chairman, as he was afterwards termed in the public papers, was heard in oppoſition; and the orator was heard upon the ſame ſide with great candour; but the clergyman was ſuffered to ſpeak no more uninterrupted in his own defence. The meeting immediately became ſo tumultuous as to be worthy of no further notice, only it is obſervable that the clergyman was not only prevented from ſpeaking, but was threatened to be pulled down; and dragged out of the meeting by the *Diſſenters*, though they had invited him to it by a card ſent to his own houſe. Such is the liberality of the friends of civil liberty, as they ludicrouſly ſtile themſelves, when the ſmalleſt atom of power is in their hands. Immediately after theſe tumultuous meetings circular letters were ſent round the country; and men were employed to give money, and bind the lower claſſes of the people by oaths to their cauſe; and they were taught to believe that if they proved faithful the whole country would join them when the riſing took place. The new engine of miſchief, the *Diſſenters Chronicle*, opened with all its aſtoniſhing powers; and indulged us with ſuch inſtances of genius as tickled our riſible muſcles not a little: but the deficiency in point of ſenſe was abundantly compenſated for in low malignity and ſtale licentiouſneſs. The ſaints too were at work blowing the horn of democracy in the ſchiſm ſhops; when a few light-horſe arrived from a good government ever watchful for our ſafety; and they have ſoon reduced matters to their old peaceable train; and convinced us notwithſtanding all our taxes

that the power, and *influence* of the crown, when not carried too far, is a most excellent ingredient in the British Constitution.

I have the honour to remain,
Sir, yours, &c.
VERITAS.

P. S. I hope, Sir, these circumstances will convert our, apparently more than half, convinced friend G——. Your Appendix, probably from some jacobinical maneuvre, did not reach its place of destination till to day, or you should have had them sooner.

Yorkshire, July 3d. 1801.

TO THE EDITOR.

SIR,

You will permit me to point out an instance of inadvertency which very generally prevails among the clergy, in the administration of the Holy Communion. In reading the prayer for the church militant, there are very few, who, at this day, omit the word *oblations*, in case a collection has been previously made for the poor; though a moment's consideration will be sufficient to convince him, that "*alms and oblations*" are by no means synonymous terms. *Alms* are, obviously enough, gifts to the poor; *oblations* are offerings to the Minister. These offerings, which were customary at the time of the compilation of the Liturgy, and a considerable time afterwards, are now discontinued almost every where. Even Easter-offerings are not presented during the administration of the Lord's Supper. The words, "*and oblations*," therefore, ought surely to be omitted. And, for the same reason, should be omitted the following sentences in the Offertory: they respect *oblations* only—"Who goeth a warfare, at any time of his own cost, &c. &c."—"If we have sown, &c. &c."—"Do ye not know, that that they who minister, &c. &c."—"Let him that is taught in the word, &c. &c."—That offerings to the Clergy ought to be resumed is an idea which, I suppose, would be ridiculed by some, and reprobated by others. It would be too much, in truth, to expect any thing like it; when with so hard a struggle, we get a paltry composition for tythes, and are looked on with an evil eye, by those from whom we received a third part only of our due, and to whom, consequently, we make a present of the other two-thirds. —Away then with *oblations!*

March 3, 1801. CLERICUS.

POETRY.

THE OLD ENGLISH GENTLEMAN.

CANTO THE FOURTH.

ARGUMENT.

Description of Andarton, after the death of Sir Humphrey.—Neville and Ned Jerkairs joint trustees of Allan.—Miss Prue and Jenny Jerkairs, superintending the œconomy of Andarton-house.—Allan, at

Squire

Squire Squintal's, parting with Juliet and her companion Emma, ſeizing a purſe from Juliet, and ſetting off for Oxford.—Allan, at the Univerſity.—Neville's death.—Ned Jerkairs, Allan's ſole truſtee.—Character of Geoffry Squintal.—Characters of Alice Squintal his wife, and her daughter, Juliet.

DESCRIPTION OF ANDARTON, AFTER THE DEATH OF SIR HUMPHREY.

" YES!—to the eye of Grief Andarton wove
A ſickly ſoliage through the ſighing grove;
And each faint bloſſom ſeem'd to cloſe in death
Its ſilver whiteneſs and its fragrant breath.
The ſun-bright lawn in ſudden gloom grew cold,
And ſhivering arbours dropp'd their buds of gold;
As his own oak, where leaves freſh opening play'd,
Wrapp'd its fair honours in a duſkier ſhade.
Yet, as with gradual ſtealth the ſilent hours
Sunn'd the weak leaf, or dew'd the drooping flowers,
Through breaking ſhadow bade the grove reſume
Its young light verdure and its floral bloom;
And e'en that oak, amidſt the ſylvan ring,
Wave its green branches to the laughing ſpring;
Andarton claſp'd with joy its riſing care,
The good Sir Humphrey's image, in his heir."

JULIET'S PURSE.

" TWAS as a promis'd purſe, with paſſion link't—
A purſe inſtinct with fire, with ſoul inſtinct;
For there had Juliet's boſom learn'd to glow,
To breathe in purple, or in ſilver flow.
There, with a gradual heat, had young deſire
O'er the ſoft ſilk effus'd a lambent fire;
There ardent ſighs imbued the fluid gold,
And gentle wiſhes heav'd in every fold;
And hope o'er all its faery luſtre ſhed,
Swell'd at each ſtitch, and danc'd from thread to thread.
There, jealouſies had o'er the tiſſue ſkim'd,
And each bright ſpangle for a moment dimm'd;
And fluttering fears had imp'd their feeble wings,
And died entangled in the trembling ſtrings;
While bath'd in kiſſes the delicious ſnare,
Young Love, not Plutus, lurk'd in ambuſh, there."

GEOFFRY SQUINTAL, ESQ.

" Late, too, the Colonel of a troop, he ſhone,
To military tactics mighty-prone;
And, fond his warrior-genius to diſplay,
As mock-fights glitter'd to the beams of day;
Oft, from his high plum'd ſteed, the field haranga'd,
Or fiercely ruſh'd where mimic armour clang'd.

See, at his beck, young Pug the peſtle quit,
While maladies or ceaſe, or intermit;
And Enſign Bob, diſmiſſing all the clerk,
His parchments pale abandon with a jerk:
Nor more, the ſlippery brethren of the quill,
Bid ſhrivell'd deeds the martial ſpirit ſtill;
But, ſtealing from their holes, attention win,
As each a ſleek young ſerpent, caſts his ſkin;
Kindling, in burniſht glory, glides along,
And brandiſhes abroad his double tongue."

" CHARACTERS OF JULIET AND HER MOTHER.

" Not clad in ſmiles inſipidly ſerene,
Did Juliet move thro' being's dull routine.
Her ſparkling animation oft entranc'd
The ſocial circle, if a look ſhe glanc'd:
And, as her heavenly ſpirits mounted light,
If woe drew near, ſhe flutter'd at the ſight.
If Alice paſs'd a piteous object by,
Whiſpering—" Poor creature"—with juſt half a ſigh;
Touch'd by her mother's apathy, o'erflow'd
Her eyes with tears, her cheek with bluſhes glow'd;
And all the vicious ready to condemn,
And e'en of cenſure to protract the theme;
The little quick enthuſiaſt wont to ſtare,
Oft as her mother, with ſo mild an air,
With ſuch a modiſh negligence of tone,
Gloſs'd o'er a crime, reſolv'd to ſlander none.
Now, while a livelier ray from fancy ſtole,
Amidſt the fine emotions of her ſoul,
As, from ſome recent ſource ſurcharg'd with ſighs,
Her boſom heav'd and tear-drops fill'd her eyes,
To her lone chamber ſhe would oft retire;
There, at her window fix the Œolian lyre,
Wait the low warblings of the dulcet breeze
That firſt ſeem'd wafted from the wavy trees,
And with poetic tranſport all her own,
Catch the wild note, and drink the dying tone;
Or melt with feelings only lovers know,
On Otway's tender traits of female woe;
Or the poor ſolitary plaint aſſuage,
The heart-ſick pang by Burney's magic page;
And with light hand, her elegant guitar
Attune to every ſoft impaſſion'd air,
As from her bower, for love and fancy's ſake,
She hail'd the turret ſhadowing the clear lake,
And, on the floor of moſs beneath her feet,
(What time cool evening, bath'd in many a ſweet,
The ſleepy bells of ſinking florets clos'd)
Her eye oblivious of the paſt repos'd."
" Nor ſeldom the ſly Alice would intrude
With ſtealthy footſteps, on her loveſick mood,

While

While Juliet, heedleſs of the obſerver nigh,
Still mus'd, then ſtarting met her mother's eye,
Or, dropping with incautious haſte her book,
Shrunk from an angry frown, or icy look.
Poh! Poh! romantic maid! (would Alice ſay)
You know, full well, I diſapprove a Play,
" A novel, or a tune to touch the heart!
What! with imaginary ſorrow ſmart?
When real ills croud round us, ſhall we go
Thro' all the maze of viſionary woe?"

THE CIVIC FEAST, 5th NOVEMBER.

A free Tranſlation of a Latin Poem, publiſhed in the Anti-Jacobin Review for October, 1800.

Is there no vacant angle in the Strand,
No penthouſe, where a wretch may ſnugly ſtand
And levy alms? Is then your hunger ſuch,
That, for a dinner, you endure ſo much?
Why man! 'twere leſs diſgraceful to rely
On fragments which the kennel might ſupply. JUVENAL. v. 8.

To feed inceſſantly my fervid ſpleen,
New monſters and new prodigies are ſeen,
In quick ſucceſſion, from the rabble crew,
Lifting their heads, and burſting into view.
My ſportive muſe, ah whither fled, the while,
Thy wonted playfulneſs and ſprightly ſmile?
Sooner by far would I relinquiſh theſe,
Than, *Pindar's* name *uſurping*, aim to pleaſe
The graceleſs herd, by one indecent line,
Or impious ridicule of things divine.
Of virtue when a *brothel-haunter* prates,
And when a *gentleman* fills vulgar pates
With admiration of his patriot zeal,
A ſpendthrift, who depends, for malt and meal,
On *dice* and *contribution!* (well are known
The orgies of the wanton hill) how prone
To mirth were he, who could indure a jeſt;
And they how ſenſeleſs, who do not deteſt
The daring maxims of a ſhameleſs age,
And doom them, Satire, to thy keeneſt rage!
Maxims abſurd, with greater miſchiefs fraught,
Than on the world Pandora's caſket brought.
" But, on this feſtal day"—with all my heart,
Let joy run wild; let each one bear a part
In loyal gratulations, on the day
When William reſcued us from papal ſway;
The day, beſides, long hallow'd as the date
Of God's protection, when impending fate,
From king and ſenate, by his mighty ſhield,
Was warded off, and treaſon ſtood reveal'd.

Meantime

Meantime from liberty's High Prieſt, what news?
The Gracchi, too, ſweet ſouls! and they who chooſe
To rival Cato's fame;—do theſe all quit
Their hoſtile ranks, and leave the world to Pitt?
" Me, Sir?—From *fruitleſs* labour I repoſe;
" Rail at the war; and wait, till chance diſcloſe
" Some means to force our rivals to reſign,
" And bow to peace;—but from no hands but mine."
HEAR HIM!—But would you know each bumper-toaſt,
That crown'd this feaſt? conſult the Morning Poſt,
The Morning Chronicle, or Evening Star;
Not one of theſe a tale like this would mar,
Not one but would, for gold, his country ſell,
Nor feel a conſcious pang. Yet, ſhame to tell!
Theſe all find readers and ſupporters too.
In vain has Juſtice warn'd the factious crew;
In vain forbid their blaſphemies and lies;
Their zeal the dread of forfeit ears defies.
How would your boaſted *Gallic* freedom ſkreen
Such inſolence from *Sainte Guillotine?*
What leſs would pacify the gentle dam?
Your exile in the wilds of Surinam!
The chiefs are met—the crowd, on every ſide,
Come ruſhing in, and fill the manſion wide
With ſavory breath, from hungry lips diffus'd;
And, oh for ſhame!—the *needy* cit, excus'd
From tax of *requiſition*, to defray
The coſtly feaſting of this joyous day,
Stung with reproach, repents his having come,
And wiſhes he had fed on ſcraps at home.
When feaſting now had made amends, at laſt,
For expectation's long protracted faſt,
And thirſt a while had quaff'd the roſy cup,
The orator, impatient, ſtarted up;
The orator, whoſe rhetoric oft prevails,
Becauſe his bold aſſurance never fails,
" *My* ſlender talents *I myſelf* confeſs
" Unfit this honour'd audience to addreſs
" But in your clemency we place our truſt;
" For *I'm* a *Citizen*, among the firſt
" To *ſpeak* my *mind*, and, in the wordy ſtrife,
" Unaw'd and unabaſh'd have ſpent my life.
" Yet we are weak; for, with a lack of gall,
" Laden with injuries, we bear them all;
" Pent in an iſle, too narrow to contain us,
" We bend beneath the laſh of proud Sejanus.
" But even victory, like a blighted flower,
" Shall fruitleſs prove to his declining power;
" And he, at length, ſhall find we dare to ſmile
" At Spain's diſaſters and the vanquiſh'd Nile.
" *We* look abroad for exemplary lights,
" *Conſular power*, and *tribunitian rights*.
" *My* hope remains, that, by *this arm alone*,
" The idols of time paſt ſhall be o'erthrown.

" Nor ſhall our long united labours fail
" To ſave, at laſt, from terrors of a gaol,
" Thoſe clients whom, till now alas! in vain
" *We've* cheer'd with hopes of drudgery's broken chain,
" Of lordly manſions and patrician lands,
" The *gifts* of *freedom* to her choſen bands.
" Do ye deſpond? and, for a few delays,
" Shall *reaſon* ſleep, to whom our altars blaze?
" Or ſleeps our *vengeance*, while, with pelted face,
" Thelwall can laugh, in ſcorn of his diſgrace!"
Then, like a plump and angry Bull, up roſe
The flower of Ruſſel's houſe.—Contention choſe,
That moment, to diſtract the reeling crowd
With fierce debate and exclamation loud.
Fragments of plates and bottles ſtrew the ground;
The battle rages, and the walls reſound.
A din confus'd, of ſhouts and groans and curſes,
Proclaims black eyes, crack'd pates, and pilfer'd purſes.
By diſcord thus miſled, unhappy cits,
Ye loſe your money, and ye loſe your wits.
With head averſe, to eſcape the reeking fume,
Which round him roſe, and floated in the room,
The learned Parr, *unlike* a learned pig,
Staring exclaim'd—that he had loſt his wig!
With what pulmonic force did Richard roar
For ſilence! ſilence!—He, whoſe native ſtore
Of rich endowments might obtain the prize,
Decreed with caution by the good and wiſe,
Yet courts the vulgar, and his fame ſubmits
To ſocial coblers and Plebean wits;
And, like another Pompey, fondly draws
Content from his own theatre's applauſe.
But, while ſo many thirſty ſouls are here,
Warm with the reliſh of this *rare* good-cheer,
Who—for the occaſion—to be fitly dreſt,
Have not diſdain'd to come in hired veſt,
Our gracious Sovereign ſhall we fear to name,
Nor one libation our reſpect proclaim?
" Yes, I applaud your motion (Gods and crowns
" I leave, indeed, to ſuperſtitions clowns)
" But fill your glaſſes to this *loyal* toaſt—
" The Sovereign people!"—Then, on Thracia's coaſt
You might have ſworn was heard, from ſhore to ſhore,
Of ſhouting Bacchanals the mingled roar.
But ſhall the indignant muſe deſert her theme?
To thee again ſhe turns, and to thy dream
Of innovation, copied from the page
Of Gallic fury and envenom'd rage.
In thee let wit and eloquence combine,
The thunder of Demoſthenes be thine,
And, though degenerate pride the gift diſdains,
Let blood of noble current fill thy veins;

Yet mark, of Curio's venal tongue, the blot,
Nor let the fate of Gracchus be forgot.
And haſt thou, then, a ſpirit ſo deprav'd?
Doſt thou commemorate a *kingdom ſav'd?*
Thou, Cataline! whoſe frantic zeal is known,
To undermine thy monarch and his throne,
Thy country's triumphs blaſt, her laws reform,
And ſhow thy ſkill to guide and ſway the ſtorm!
Whither this fatal frenzy leads, we ſee;
But why ſo many ſhould the courts decree
To baniſhment, yet leave unquench'd the brand
Which kindled firſt this madneſs through the land!
Thus, when her artful web the ſpider ſhapes,
Flies are entangled, but the waſp eſcapes.
Yet thou (though juſtice linger for a while)
Shalt find, ere long, that ſame *Botanic Iſle*
For thee too can ſupply a deſtin'd place,
Where thou may'ſt meet thy Palmer's lov'd embrace.

Fredericktton, Province of New Brunſwick, 6th April 1801.

TWENTY FIRST OF MARCH, 1801.

BRITONS firm defend your poſt,
Behold your foes advance,
On equal terms a veteran hoſt,
The pride of haughty France.

Now by Marlborough, Gallia's ſcourge;
By Wolfe's immortal name,
Now by Neptune's friendly ſurge,
Uphold Britannia's fame.

By that Buoy which now you view;
Theme of future ſtory,
By Nelſon's fame which Frenchmen rue,
Sun of naval glory.

By your anceſtors who tore
His crown from Gallia's King,
Where flowers now ſpring from Gallic Gore,
And Henry's praiſes ſing.

Reſolve to conquer, ne'er to fly
Thoſe near approaching bands,
Whoſe glittering arms you now deſcry,
Quick moving o'er the ſands.

Now the charge, the mighty ſhock
Through either line reſounds;
While Britain's army ſtands the ſhock,
Unmov'd by death or wounds.

Behold the Conſul's grenadiers,
Invincible miſcall'd,
With furious onſet urge their ſpears
On heroes *unappall'd*.

See Bonaparte's choſen truſt,
  Firſt ſtagger'd in the fight;
E'en now they pant, they bite the duſt,
  Fell'd by ſuperior might.

By Caledonia's ſons they 're taught,
  While fighting hand to hand,
That Britiſh nerves, by valour wrought,
  No Frenchman can withſtand.

Repuls'd on every ſide, they yield,
  And fly o'er heaps of ſlain,
Where French marauders ſtrew the field,
  Who ne'er ſhall rob again.

CANOPUS.

HISTORY.

SUMMARY OF POLITICS.

WE have, at length, to congratulate our Readers on the final termination of that diſpute, which French intrigues had engendered, between Great Britain and the Northern Powers, and which threatened to unite the whole European Continent in acts of hoſtility againſt this country, but for whoſe noble efforts during the momentous conteſt, in which we are engaged, they muſt, all of them, have been laid proſtrate at the feet of Republican France. The Emperor of Ruſſia has in this, as in ſome other inſtances, evinced a diſpoſition not merely juſt but magnanimous; and were ſuch diſpoſition duly improved by the Britiſh Miniſtry, a broad ſcheme of policy, and ſyſtem of action might yet be adopted, for the emancipation of Europe from the dreadful yoke of French tyranny. Thr note preſented by the Ruſſian Ambaſſador to the Corſican Uſurper, in which the Emperor inſiſts on the reſtoration of the Kings of *Naples* and *Sardinia* to the poſſeſſion of thoſe territories which they enjoyed previous to the war, as the indiſpenſible condition of continued amity between the two countries, manifeſts, in the ſtrongeſt poſſible light, a clear and comprehenſive underſtanding of the real intereſts of Europe, a deep concern for her calamities and ſufferings, a due ſenſe of her danger, and an earneſt anxiety to releaſe her from the fangs of thoſe diſorganizing fiends, who have ſpread deſolation around them, and diffuſed the ſeeds of anarchy over three-fourths of the Continent. If all public ſpirit were not entirely evaporated, if fear and a miſtaken notion of ſelf-intereſt had not totally ſubdued every noble impulſe, every generous feeling, and every principle of ſound policy in the minds of the different Sovereigns, the manifeſtation of ſuch ſentiments, by a Prince ſo capable as the Emperor of Ruſſia unqueſtionably is of giving effect to his repreſentations, of extorting by arms conceſſions which he will not obtain by negociation, would rouze to action thoſe faculties and thoſe powers, which, for the curſe of Europe and for the courge of the civilized and moral world, have ſo long remained paſſive and torpid; and, foregoing all ſelfiſh and improvident ſchemes of aggrandizement and ambition, they would unite for the ſole purpoſe of reſtoring that ſtate of things which can alone place the tranquillity and happineſs of Europe, on a ſolid and permanent baſis. If this union of ſentiment and of action were adopted; if Ruſſia, Pruſſia, and Auſtria were firmly to co-operate with Great Britain, and, after iſſuing a proclamation declaratory of their princi-

ples,

ples, their views and their deſigns, were to attack the French Republic, on the ſide of Italy, Germany, and the Low Countries, while the whole force of England was applied, in an oppoſite direction, againſt her ſea-coaſts, ſhe would inevitably, and ſpeedily, be reduced to the neceſſity of giving peace and ſecurity to Europe, by reſtoring her legitimate government, retiring within her ancient limits, and, receiving back her colonies, placing herſelf preciſely in the ſituation in which ſhe ſtood, previous to the murder of her monarch, her ſubverſion of his throne, and her general declaration of war againſt all regular States. By ſuch conduct theſe Powers would beſt conſult their own intereſt, give ſtability to their thrones, and acquire an indiſputable claim to the thanks of the preſent age, and to the gratitude of poſterity.

But, ſorry are we to ſay, no ſymptoms of ſuch an intention are, at preſent, diſcernible in their declarations or conduct. The minds of theſe infatuated Princes appear to be excluſively occupied by the novel and moſt diſhonourable attempt to modify republican ſchemes of depredation, and to qualify French ſyſtems of plunder. The eccleſiaſtical Princes of Germany are, it ſeems, to be robbed of their territories, in order to afford the means of indemnifying others who have been robbed by the French! Thus, thoſe ſeeds of diſſention between the different States of the Empire, which it was one leading object of the French Revolutioniſts to diſſeminate, will be effectually ſown, and, by that diſmemberment of the empire, which they always proclaimed their determination to effect, the foundation of endleſs anarchy and diſpute will be effectually laid!

The Firſt Conſul of France, alarmed at the firm remonſtrance of the Ruſſian Emperor, and at the diſſolution of the Northern Confederacy, on which he had built the moſt ſanguine hopes, and the moſt prepoſterous expectations, has exerted all his powers of intrigue in order to avert the ſtorm which ſeemed to lour round his head. There is reaſon to believe that he has tempted the Houſe of Auſtria to ſecond his plans, by an offer of ſome part at leaſt of the dominions of the *Elector of Bavaria*, the acquiſition of which has ever been a primary conſideration with the Emperor; it is a conſideration that weighs not a ſtraw with the moral politicians of the Republic, that the preſent Elector, when *Duke of Deux Ponts*, betrayed a ſtrong predilection for their principles, and their cauſe, to which latter he rendered ſome ſervice;—indeed, to judge, from the fate of Switzerland, Genoa, and Tuſcany, it would appear that theſe very States, to which they are under the greateſt obligations, are deſtined to experience the worſt treatment from them; which they certainly deſerve at the hands of every other power than France. What temptation has been offered to the *King of Pruſſia* to induce him to acquieſce in this ſyſtem of plunder, and in the propoſal to ſtrengthen the Houſe of Auſtria, his enmity to which is known to have ſwayed his councils, and to have influenced his conduct, in oppoſition to every principle of duty, and to every rule of good policy, it is not very eaſy to conjecture. The moſt probable ſuppoſition appears to be this; that France has offered to ſecure to him the Electorate of Hanover, and, perhaps, the cities of Hamburgh, Bremen, and Lubeck. The imputation of ſuch plans to any Monarch, twelve years ago, would have juſtly been deemed inſulting and calumnious; and, in fact, no honeſt mind can, even now, contemplate them without indignation and horror; but the atrocious ſchemes of depredation and plunder which we have, of late, ſeen executed and ſyſtematized, with the connivance of all theſe Princes, and the encouragement of ſome of them, deſtroys the apparent injuſtice of ſuch imputations, and gives probability and conſiſtence to ſuppoſitions, which would formerly have been ſtigmatized, with reaſon, as the effuſions

fuſions of malice, or the ravings of a diſtempered imagination. But if his Pruſſian Majeſty be weak or wicked enough to liſten to ſuch propoſitions, he will admit a principle which may, at ſome future period, be fairly and juſtly applied to the deſtruction of his own power, and the annihilation of his own throne; a principle which derives activity fr m admiſſion, and vigour from extenſion; which ſubdues honour, deſtroys ſubordination, juſtifies revolt, and eradicates religion; the principle of JACOBINISM, in ſhort. It were madneſs to ſuppoſe that a Power, which has already abſolved millions of ſubjects from their oaths of allegiance to their lawful Sovereigns, will, whenever intereſt may dictate and opportunity occur, refuſe to proffer and extend a ſimilar abſolution to the ſubjects of Auſtria and Pruſſia! The principle once admitted will aſſuredly be acted upon, and thoſe Sovereigns be, as infallibly, deſtroyed, ſooner or later, by its operation, as the French phyſician, *Guillotin*, was by that inſtrument of death which he either invented or revived. It is not too late to retreat from the edge of the precipice on which they now ſtand; but if they advance their ruin is inevitable, and they will incur the guilt of ſuicide, without the ſmalleſt claim to compaſſion.

The invaſion of the Palatinate by the Emperor of Germany is certainly the reſult of ſome private agreement between his Imperial Majeſty and the French Republic; and though this diſplay of his intentions may be premature, yet the ultimate execution of them, we apprehend, is certain. The King of Pruſſia is, by this means, placed in a ſituation of conſiderable embarraſſment, for as, for the purpoſe of weakening the influence of the houſe of Auſtria in the empire, he has, during the war, encouraged the minor princes of Germany to commit acts of diſobedience and rebellion againſt their lawful head, by promiſes of ſupport and aſſiſtance, he is now called upon by the Elector of Bavaria, to fulfill thoſe promiſes. It remains, therefore, to be ſeen, whether his Pruſſian Majeſty will, by a refuſal, ſubmit to the charge of treachery, or, by compliance, incur the enmity of France and Auſtria. But ſuch is, and ever will be, the difficulties conſequent on a deviation from ſtrict moral rectitude, and a fair, upright ſyſtem of policy!

The French Conſul with that *conſiſtency* which ſo ſtrongly marks his character and conduct, after ſolemnly proclaiming the doctrine of *equality*, and the *ſovereignty of the people*, including, of courſe, the right of the people to chuſe their own ſovereign, and their own form of government, has recently preſcribed to the wretched inhabitants of the conquered countries on the banks of the Rhine, without even the form of conſulting them, an oath of allegiance to be taken to the French Republic, after having, by his own fiat, abſolved them from their former oaths of allegiance! But this profligacy has become ſo common that it ceaſes to be an object of ſurprize; and, indeed, it is not one of the leaſt fatal conſequences of the French Revolution, that, by the multiplicity of its enormities, it has led the generality of mankind to view the commiſſion of crimes, not only without execration, but almoſt with indifference. A dreadful and moſt unnatural ſtate of things, which can ſcarcely fail to draw down the divine vengeance on their heads!

In the view of our domeſtic concerns there appears to be little room for obſervation. The news from *Egypt* continues to be moſtfavourable; and the ſituation of affairs in that country is ſuch as fully to juſtify all our predictions on the ſubject; while our miniſters ſeem to be fully impreſſed with that ſenſe of its importance which we have inceſſantly laboured to inſtil into the public mind. The negociations for peace with France, ſtill continue, though with little proſpect of ſucceſs, if the language of the French prints may be received as a fair criterion of the ſentiments of the Conſul;—indeed,

peace,

peace, in the preſent ſtate of Europe, appears to be impracticable. Whenever it is made, we truſt, for the honour and ſafety of our country, it will not be made on the dangerous admiſſion of the neceſſity of *ſacrifices* for the *purchaſe* of it. If a queſtion which involves conſiderations of the firſt importance, not only to the preſent, but to future generations, ſhould ever be rendered the ſubject of an arithmetical calculation; if, when the honour, the dignity, the ſecurity, and the independence of the country are at ſtake, we condeſcend to regulate our conduct, by a compariſon between the *expence* of continuing the war, and the pecuniary *loſs* to be ſuſtained by the ceſſion of our conqueſts; we ſhall not only forfeit that high character which we have ever ſuſtained in the eyes of Europe; but ſhall admit a principle which will certainly be uſed againſt us with ſucceſs, in every future conteſt, and muſt, if acted upon, end in our ruin. Beſides even ſuch a miſerable calculation, in order to afford the grounds of any juſt concluſion, ſhould not be confined to ourſelves but extended to the enemy; for what man ever thought of diſcontinuing a conflict with another, (who had unjuſtly and unprovokedly attacked him) on account of his own diminiſhed ſtrength, without taking into his conſideration the relative diminution of his adverſary's powers? And the act of rendering this calculation *comparative* would ſupply the very concluſion which every friend to the country muſt wiſh to form, and ſhew the impropriety of *ſacrifices* on our part, and the *propriety* of them, on the part of the enemy, for the purpoſe of obtaining peace.

TO CORRESPONDENTS.

C. L. B.'s approbation of our ſentiments reſpecting Mr. Pitt and his able aſſociates cannot but afford us real pleaſure. *Vindex's* Defence of Dr. Randolph's Sermons againſt the attacks of *Oxonienſis* arrived too late for inſertion this month. We take this opportunity to repel the unjuſt inſinuations of the laſt writer, reſpecting the reviewer of Dr. R.'s Sermons. Unqueſtionably Dr. R. did not only not review them himſelf, but knew no more who was to review them than *Oxonienſis* did. And ſo far from the Reviewer being a critical *tyro*, he is a *veteran* critic, and has, by his own publications, moſt juſtly acquired a very high reputation in the claſſical and literary world. Indeed the endowments of his mind are not leſs valued than the excellent qualities of his heart by all who have the happineſs to know him.

Mr. DREWETT's Letter, in Defence of Mrs. More's Schools, are intended for inſertion in our next.

E. Ll.'s Defence of the Welſh Clergy againſt the unwarrantable attacks of Mr. EVANS ſhall certainly appear in our next Number.

W. A.'s communication, on the intereſting ſubject of *Tithes*, ſhall very ſoon appear.

ERRATA.

Page 108, line 15, for Greek oriental, read Greek *and* oriental.
line ult. for *ſo*, read *as*.
—— 111, line 32, for 7, read 13.
—— 114, line 18, for antagoniſt, read antagoniſts.
—— 115, margin, for Trell, read Trall.
—— 116, line 34, for extenſive, read excluſive.
—— —— line 44, for inſtructed, read inveſted.
—— 120, line 37, for, read far.
—— 122, line per ult. for Nicolaitans, read Nicolaitans.
—— 126, line 26, for ἀγαθοεργοὶ ὦσι, read ἀγαθοεργοὶ εἰσι &c.